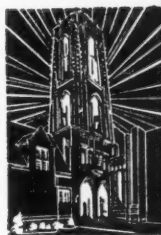




Concordia Theological Monthly



OCTOBER

•

1958

Concordia Theological Monthly

Published by The Lutheran Church — Missouri Synod

EDITED BY THE FACULTY OF CONCORDIA SEMINARY
ST. LOUIS, MO.

*Address all communications to the Editorial Committee in care
of Walter R. Roehrs, 801 De Mun Ave., St. Louis 5, Mo.*

EDITORIAL COMMITTEE

VICTOR BARTLING, PAUL M. BRETSCHER,

RICHARD R. CAEMMERER, ALFRED O. FUERBRINGER,

CARL S. MEYER, ARTHUR CARL PIEPKORN,*

WALTER R. ROEHRS, LEWIS W. SPITZ, GILBERT A. THIELE

* On leave of absence

CONTENTS

FOR OCTOBER 1958

	PAGE
PAULINE "CHARIS": A PHILOLOGICAL, EXEGETICAL, AND DOGMATICAL STUDY. <i>Raymond F. Surburg</i>	721
LUTHER'S APOLOGETICS. <i>Siegbert W. Becker</i>	742
HOMILETICS	760
BRIEF STUDIES	774
THEOLOGICAL OBSERVER	778
BOOK REVIEW	790

CONCORDIA THEOLOGICAL MONTHLY is published monthly by Concordia Publishing House, 3558 South Jefferson Ave., St. Louis 18, Mo., to which all business correspondence is to be addressed.

\$3.50 per annum, anywhere in the world.

Second-class mail privileges authorized at St. Louis, Mo.

PRINTED IN U. S. A.

in case
D.

ELE

PAGE

721

742

760

774

778

790

ublishing
respon-

W V, S. A.

XUM

Co

Vo

Pa

A

N

is

wo

Te

lig

hi

do

cr

th

C

A

te

"

a

P

th

s

C

-

L

c

R

Concordia Theological Monthly

VOL. XXIX

OCTOBER 1958

No. 10

Pauline *Charis*

A Philological, Exegetical, and Dogmatical Study

By RAYMOND F. SURBURG

NO word is more characteristic of Christian faith than the word χάρις, grace. It conveys the central and fundamental idea of the Christian religion.¹ In Lambert's opinion χάρις is the distinctive watchword of the New Testament; in fact, the words "grace reigns" might be placed over every page.² The New Testament scholar Moffatt asserts that the New Testament is a religion of grace, or it is nothing.³

The word χάρις has come to play an important part in the history of Christian theological thought. Although the Christian doctrine of grace was not expressly formulated in the ecumenical creeds of Christendom, it nevertheless is an integral part of the theological tradition of the Greek Orthodox Church, the Roman Catholic Church, the Anglican, the Lutheran, the Calvinistic, and Arminian churches. In current theological literature one meets the terms "predestinating grace," "prevenient and subsequent grace," "infused grace," "common grace," "sacramental grace," "habitual and actual grace," "irresistible grace," and *sola gratia*. Today the phrase "salvation by grace" has many interpretations, ranging from the true Biblical teaching of full and free grace to the doctrine of salvation by grace and works as held by the Roman Catholic Church. An unbiased student of the history of doctrine must agree

¹ William Manson, "Grace in the New Testament," in W. T. Whitley, *The Doctrine of Grace* (New York: The Macmillan Co., 1931), p. 33.

² J. C. Lambert, "Grace," in James Hastings, *Dictionary of Christ and the Gospels* (New York: Charles Scribner's Sons, 1928), I, 689.

³ James Moffatt, *Grace in the New Testament* (New York: Ray Long & Richard Smith, Inc., 1932), p. 9.

with the observation of Hardman: "Conflicting interpretations of this doctrine [i.e., of grace] constitute one of the chief causes of the divisions between Catholics and Protestants; and it is the duty of all who would contribute in any way to the work of re-uniting the divided Church to try to understand the grounds of the opposition."⁴

The differences concerning the doctrine of grace in the various systems of current theological thought may be traced to basic departures from the meaning of the word χάρις in the New Testament. If there is one theological term which the Christian theologian and pastor needs to understand clearly, it is this one. The centrality of grace has well been stated by Theodore Engelder: "It lies at the center of the body of Christian doctrine. All other articles either lead up to or are based on it. And the perversion of any doctrine has its roots in the perversion of the doctrine of grace."⁵ All current misconceptions of the doctrine of grace can find their correction only by a study of the Biblical usage of the term and by a return to its basic and fundamental meaning.

According to Easton, the word χάρις occurs no fewer than 170 times in the New Testament.⁶ The apostle Paul employs the word about 100 times in 13 of his epistles.⁷ Since some of the Pauline letters are among the earliest documents of the New Testament, it may be said that Paul was the first New Testament writer to employ the word. The following tabulation shows the frequency with which Paul used it:⁸ Romans, 22 times; 1 Corinthians, 9; 2 Corinthians, 18; Galatians, 7; Ephesians, 12; Philippians, 3; Colossians, 5; 1 Thessalonians, 2; 2 Thessalonians, 4; 1 Timothy, 5; 2 Timothy, 4; Titus, 4; Philemon, 2.

Scholars generally credit Paul with giving a new meaning to

⁴ Oscar Hardman, *The Christian Doctrine of Grace* (New York: The Macmillan Co., 1947), p. 10.

⁵ "Theology of Grace," *CONCORDIA THEOLOGICAL MONTHLY*, II (Dec. 1931), 882.

⁶ Burton Easton, "Grace," in *The International Standard Bible Encyclopedia* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), II, 1290.

⁷ W. F. Moulton, *A Concordance to the Greek New Testament* (Edinburgh: T. & T. Clark, 1897), pp. 1003-04.

⁸ Based on Moulton, op. cit.; Otto Schmoller, *Handkonkordanz zum griechischen Neuen Testament*, 6. Auflage von Dr. Alfred Schmoller (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1931), pp. 486-488.

this Greek word. It is one of the terms in the Greek of his day to which he gave a more spiritual meaning.⁹ The Roman Catholic writers Steinmueller and Sullivan assert about Paul's use of the term grace: "Paul, however, may be considered the special Apostle of grace, its herald and its defender. He treats grace throughout all his Epistles, and in particular in his Epistles to the Romans and Galatians. He uses the word grace (Greek χάρις) more than one hundred times in his Epistles and constantly as a theological term."¹⁰

It will be the purpose of this essay to trace the history of χάρις in the centuries prior to Paul's day, to take cognizance of the various ways in which Paul employed it and gave to it a new signification, and to note the various Christian doctrines with which it is intimately interwoven.

I. THE USE OF ΧΑΡΙΣ PRIOR TO PAUL'S TIME

A. Χάρις in Classical Usage

According to Ramsay, there are two words which may be said to incorporate the characteristics of the Greek spirit: χάρις and μυστήριον, the former used in the sphere of art and philosophy and the latter in the domain of religion.¹¹ Of the classical use of χάρις, Archbishop Trench remarks: "It is hardly too much to say that the Greek mind has in no other word uttered itself and all that was at its heart more distinctly than in this."¹²

This classical word derives from the same root as χαίρω, χαρά, χάριμα, χαρτός, and in its original and fundamental sense it is applied to anything which awakens pleasure or produces joy. We find it used both in an objective and in a subjective sense. Objectively it was employed to designate that which causes favorable regard: especially (a) grace of form and (b) grace of speech,

⁹ Cf. G. Machen, *The Origin of Paul's Religion* (New York: The Macmillan Co., 1928). In Chapter 7 words are discussed whose significance had been changed by Paul. F. Torm, *Hermeneutik des Neuen Testaments* (Göttingen: Vandenhoeck und Ruprecht, 1930), p. 99.

¹⁰ "Grace," in *Catholic Biblical Encyclopedia: New Testament* (New York: Joseph F. Wagner, 1950), p. 284.

¹¹ William M. Ramsay, *The Teaching of Paul in Terms of the Present Day*; 2d ed. (London: Hodder and Stoughton, 1914), p. 404.

¹² R. Ch. Trench, *Synonyms of the New Testament* (London: Kegan Paul, Trench, Trubner and Co., 1915), p. 156.

graciousness. By an interiorizing process which is found frequently as a regular feature in the history of a language χάρις came to be used subjectively, to portray the favorable regard felt toward a person; therefore with the meaning of "favor," "good will," or "graciousness." From this meaning there developed by a natural step the designation of a definite expression of such favorable regard: "favor." Finally χάρις came to mean "gratitude," the response produced by favor. It was also used to designate the doing of a favor graciously, spontaneously, a favor rendered without the expectation of a return but emanating solely out of the giver's generosity.

A beginning toward the wonderful meaning which χάρις was to attain in the New Testament may be seen in the ethical terminology of the Greek schools, where it was used to imply a favor freely done, without claim or expectation of return. Thus Aristotle, in defining χάρις, stresses the point that grace was given freely without expectation of return (Trench, *ibid.*, p. 158). Χάρις was also used adverbially, in such phrases as χάριν τινός "for the sake of a person or thing," or in the phrase πρὸς χάριν τινί τι πράττειν "to do something to please another."¹³ Robinson says that the Greek writers found pleasure in playing upon the various meanings of χάρις; for example, in such a saying as χάρις χάριν φέρει. (*Ibid.*)

Various meanings of χάρις, as will be shown later, were taken over from the ordinary language by the New Testament writers. But despite its importance as a term in Greek culture its classical usage did not anticipate its Christian meaning as found in the writings of Paul, for as Manson observes (p. 35): "At the same time none of them explains the religious force which the word has acquired on Christian lips. One reason for this is that nothing in Hellenic religion answered to, or anticipated the Christian sense of the goodness of God to men. The Hellenic mind might believe in propitiating the gods, averting their wrath, and earning their favour—its principle was, indeed, *Do ut des*—but Hellenic reason rejected the idea that God could love man with a love equaling, not to say excelling, man's love to God." Thus a writer

¹³ J. Armitage Robinson, *St. Paul's Epistle to the Ephesians* (London: The Macmillan Co., 1904), p. 221.

belonging to the Aristotelian school writes: "It would be absurd to accuse God because the love one receives from Him is not equal to the love given Him."¹⁴ While classical literature contains statements which describe the gods as man's source of the physical and the material, the moral and the spiritual, there is nothing in Greek religion resembling the New Testament conception of supernatural grace as found in the epistles of Paul and in other New Testament writings.

B. *Χάρις in the Septuagint*

The Septuagint was the Bible of the Greek-speaking Jews in the time of Christ and the apostles. When the New Testament writers quote from the Old Testament, they usually employ this version.¹⁵ A number of classical words experienced a development in the LXX, where they were wedded to Hebrew Old Testament religious ideas. The Greek translators of the Old Testament used *χάρις* almost exclusively for the Hebrew *חֵן*, which carried the same double significance, namely (1) "grace" in the sense of beauty, either of body or mind, and (2) "graciousness" or "kindliness of disposition."¹⁶ *Χάρις* is found in the LXX frequently as a translation of the Hebrew idiom *חֵן מִלְּפָנֶיךָ*, εὐρεῖν χάριν, to find grace or favor in the eyes of God or a superior. Twice *χάρις* is used to render *חַסְדִּים* and *טוֹב*, but in both instances not in reference to God.

The word *χάρις*, however, did not experience a development in meaning as certain other words did in the Septuagint. "There is a sharp contrast between the use of the words in the two Testaments."¹⁷ In the LXX *χάρις* is never used to mean undeserved merit, which became a constitutive element in the Pauline concept. There is one passage in the LXX where *χάρις* is used

¹⁴ Eudemian Ethics, 1238 B, cited by James Moffatt, *Love in the New Testament* (New York: Richard R. Smith, Inc., 1930), p. 9.

¹⁵ Henry Barclay Swete, *An Introduction to the Old Testament in Greek*, revised by Richard Rusden Ottley (Cambridge: The University Press, 1914), p. 381.

¹⁶ Cf. E. Hatch and H. A. Redpath, *A Concordance to the Septuagint and Other Greek Versions* (Oxford: The University Press, 1897—1900), II, 1455; III, 195.

¹⁷ Norman H. Snaith, "Grace," in *A Theological Word Book of the Bible* (New York: The Macmillan Co., 1951), p. 100.

to translate חַסֵּד and denotes God's kindliness toward men: "I will pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of grace and pity." (Zech. 12:10)¹⁸

Concerning the use of χάρις in the LXX, Jauncey makes the following observation: "We therefore note, at this point, that the Hebrew word for grace has no special idea of *redemption* connected with it, but that חַסֵּד (LXX ἔλεος) has!"¹⁹ In the LXX χάρις seems to be employed only in contexts where there were essentially no moral or religious implications. The Hebrew חַסֵּד, which designates the mercy, loving-kindness, or steadfast love of God, was not translated by the term χάρις but by ἔλεος (135 times). It is interesting to note also that in those passages where the Hebrew חַסֵּד is related to the nature of God as gracious, merciful, and filled with pity the LXX never uses χάρις. According to Torrance, "the reason for this seems to lie in the fact that *charis* in its classical and Hellenistic usage has a sensuous substratum in its meaning, a semiphysical sense of charm or gracefulness as something aesthetically pleasing, while the Hebrew חַסֵּד never has this sense."²⁰

One must remember that in the Old Testament the idea of grace is not restricted to one Hebrew word and that therefore the Biblical teaching on grace "cannot be exhausted by the analysis, however minute, of any one word or expression."²¹ Grace pervades the whole series of events involving Yahweh and the saints of the Old Covenant. However, in tracing the use of the word χάρις before the birth of Christ, Manson notes (p. 36): "But χάρις never in the LXX attains the constitutive fundamental sense it bears in the New Testament." So far as the language is concerned, the LXX did not furnish Paul with material for his message of grace. Yet despite the fact that Paul did not quote

¹⁸ G. G. Findlay, "Grace," in James Hastings and John A. Selbie, *Dictionary of the Bible* (New York: Charles Scribner's Sons, 1909), II, 313.

¹⁹ Ernst Jauncey, *The Doctrine of Grace* (London: Society for Promoting Christian Knowledge, 1925), p. 17.

²⁰ Thomas F. Torrance, *The Doctrine of Grace in the Apostolic Fathers* (Edinburgh: Oliver and Boyd, 1948), p. 12.

²¹ Walter R. Roehrs, "The Grace of God in the Old Testament," *CONCORDIA THEOLOGICAL MONTHLY*, XXIII (Dec. 1952), 900—907; Jauncey, p. 17.

a single passage which contained the word "grace" from the Old Testament, Moffatt (p. 39) could assert: "For early Christians, to whom the Greek O.T. was a Christian book, the truth of divine favour and active goodwill was as plain in its pages as was the absence of 'grace'-language."

C. *Χάρις* in Philo

Did Paul obtain his concept of *χάρις* from other Jewish writers, such as Philo? The latter flourished from 20 B.C. to A.D. 40 and endeavored to combine Jewish religion and Greek philosophy. A perusal of his use of *χάρις* reveals that he employed the plural form, *χαρίτες*, to designate divine gifts or bounties in the realm of nature. For the Alexandrian thinker the universe and human nature were full of God's grace, or gracious favor. Philo thus says that God bestows sight, hearing, health, fire, and water as "gifts" or "charities." Furthermore, the bestowal of these charities is conditioned by human merit (Moffatt, p. 49). He claims that "the ever-flowing springs of the favor of God were stayed when evil began to prosper above the virtues" (Manson, p. 37). According to Moffatt (p. 50), there are three differences between the Philonian and the Pauline conception of *χάρις*: (1) Philo does not speak of "the grace of God" but distinguishes between the gracious name of God and *Κύριος*, a name which seemed to him "royal or ruling in the sense of punitive"; (2) Philo hypostatizes grace, something that Paul never does; and (3) Philo relates nature to grace, representing the universe and nature as the outcomes of divine grace, a teaching out of harmony with the New Testament, which never depicts the origin of the world nor the rational nature of man as the outcomes of divine grace. Torrance (p. 10) summarizes the Philonian usage as follows: "One must conclude that *charis* in Philo is in no sense different from *charis* in Hellenistic Greek, in spite of the fact that it is sometimes used to convey Judaistic thought. . . . *Charis* is always used in a semi-physical sense with quantitative and qualitative significance. At the same time it is detached from God, conceived as immutable, and hypostatized as the power behind the natural endowments of body and mind." It is evident therefore that Paul does not derive his concept of grace from Philo.

D. *Χάρις* in Other Greek Writers of the Hellenistic Period

Nearly all the classical connotations continue in Hellenistic Greek. While there are new developments, they are generally within the confines of earlier usage or extensions of it. The basic classical idea of *χάρις* persists, and its relationship to *χαρά* is not forgotten.²² The classical use of grace as that which charms or engenders pleasure is of frequent occurrence. In some instances it apparently even becomes a synonym for pleasure or even lust.

In Hellenistic Greek it tends to take on a more objective nature than it had in similar connections in the earlier history of the word in Greek. It is true that *χάρις*, in classical usage, had often meant a divine gift, a meaning it continued to have after Alexander's death. However, the idea of endowment or possession was giving way to the concept of that which bestows pleasure. An interesting and typical use of *χάρις* is illustrated by the following epigram: "Cypris with her Graces and her golden-arrowed boy bathed here, and gave grace in payment."²³

During the Hellenistic period there is also noticeable a deepening of the psychological use of the word. Plutarch quite often uses it with *πράοτης*, *φιλία*, *ἐπιείκεια*, especially with *εὐνοία*. In the Greek of the Koine it also has the sense of favor or good will as well as gratitude. As such favor it was often used for the regard or condescension of the gods.

E. *Χάρις* in First-Century Greek

Imperial inscriptions originating in the first century indicate an interesting development in the use of *χάρις*. It is frequently employed to portray the imperial favor shown by some deed of gift or benefaction bestowed on some community or city. This favor, as Wetter points out, is often accompanied by such descriptive adjectives as "divine," "immortal," "godlike," and "eternal."²⁴ Thus an imperial inscription describes certain beneficiaries of Gaius Caligula as extremely fortunate because they were reaping

²² See James Hope Moulton and George Milligan, *The Vocabulary of the Greek New Testament* (London: Hodder and Stoughton, 1930), article on *χάρις*: P. Oxy. 14.1672,6 (A. D. 37—41).

²³ Cyrus, *Greek Anthol.* 9.623, as quoted by Torrance, p. 4.

²⁴ G. P. Wetter, *Charis: Ein Beitrag zur Geschichte des ältesten Christentums* (Leipzig, 1913), pp. 18, 19.

fruits of the abundance of the grace of Gaius Caesar. Another inscription speaks of Nero conferring freedom on the Greeks and refers to it as a gift of "grace." The praise of the benefactions of the emperor in some of the inscriptions from the imperial period reminds one of the Pauline praises of the riches of divine grace. Wetter regards the signification that χάρις acquired in the first-century Greek as the starting point for the understanding of Paul's use of the term.

There is a second development of the use of χάρις in the Greek of Paul's day to which attention should be directed. In the first-century magical papyri, says Wetter (pp. 46 ff., 100 ff.), it is employed in the sense of "charm," "magical power," and is often found in association with δύναμις, νίκη, πνεῦμα, and πράξις as one of the forms under which man could invoke supernatural help. It is Wetter's contention that this magical use of χάρις points to a higher mystical or religious sense. It was current in certain religious circles, from which it passed into Christianity. Cremer-Kögel, however, avers that there is no proof for this assumption.²⁵

II. THE USE OF ΧΑΡΙΣ IN THE WRITINGS OF PAUL

A. *The Inherited Use of Χάρις*

When Paul wrote his letters to congregations and to individuals, he had inherited a wealth of meanings for the Greek χάρις. These may be divided into two classes: (1) the purely Hellenic significations, which were familiar to all who were conversant with the Greek of the first Christian century, but which to some extent were to recede into the background as a result of the special meaning Paul gives to the word; (2) the meanings which the concept grace has in the Old Testament.

Easton (p. 1290) warns of the danger of trying "to construct on the basis of all the occurrences of the word a single doctrine that will account for all the various usages." The same New Testament scholar asserts (p. 1292): "Most discussions of the Biblical doctrine of grace have been faulty in narrowing the meaning of grace to some special sense, and then endeavoring to force this special sense on Biblical passages."

²⁵ *Biblisch-theologisches Wörterbuch des neutestamentlichen Griechisch* (Stuttgart-Gotha: Verlag Andreas Perthes, 1923), p. 1125.

New Testament Greek dictionaries give the meaning of the word under a varying number of subdivisions. Habert, in *Theologiae Graecorum patrum vindicatae circa universam materiam gratiae*, lists 14 different connotations, as does Schleusner, *Novum lexicon G.-L. in N.T. A Greek-English Lexicon* by Arndt-Gingrich gives five basic meanings and usages of χάρις. Liddell and Scott indicate four main and several special usages. Cremer-Kögel, *Biblisch-theologisches Wörterbuch des neutestamentlichen Griechisch*, may be regarded as giving a threefold division. *A Manual Greek Lexicon of the New Testament* by Abbott-Smith ascribes three different meanings to New Testament χάρις. A fourfold division is also followed by J. H. Thayer, *A Greek-English Lexicon of the New Testament*, and Schmoller, *Handkonkordanz zum griechischen Neuen Testament*, while a threefold division is employed by Ebeling, *Griechisch-deutsches Wörterbuch zum Neuen Testament*.

An examination of the nearly 100 occurrences of the word χάρις in Paul reveals that he employs it with a number of connotations. In several passages it is used in its purely classical meaning of thankfulness, that which gives occasion for gratitude, translated by "thanks" in the English versions (Rom. 6:17; 1 Cor. 15:57; 2 Cor. 2:14; 8:16; 9:15; 1 Tim. 1:12; 2 Tim. 1:3). Ralf Luther remarks: "Die Grundbedeutung des Wortes (Gnade ist, was erfreut) bleibt im N. T. überall bestehen — auch in dem Sinne, dass ein Mensch, dem Gnade gegeben ist, erfreuend, anmutend auf seinen Mitmenschen wirkt."²⁶ In 2 Cor. 8:4, for example, χάρις is employed by Paul in the classical sense of "favor," when he portrays the Corinthian Christians "begging us earnestly for the favor of taking part in the relief of the saints" (RSV). In 1 Cor. 16:3 it refers to the money gift sent by the Gentile Christians to Jerusalem. In 2 Corinthians 8 Paul uses the term three times (vv. 6, 7, 19) to designate the gift made by the European Christians for the Judean relief. In Eph. 4:29 Paul writes: "Let no unwholesome words ever pass your lips, but let all your words be good for benefiting others according to the need of the moment,

²⁶ *Neutestamentliches Wörterbuch*, 11. Auflage (Berlin: Furche Verlag, 1937), pp. 74, 75. Cf. also A. Stewart, "Grace," in James Hastings, *Dictionary of the Bible* (New York: Charles Scribner's Sons, 1911), II, 254a.

so that they may be a means of blessing (ἵνα δὲ χάριν) to the hearers."²⁷ Here the King James Version does not interpret the meaning of χάρις. It renders this verse: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." In Col. 4:6 the phrase ἐν χάριτι may be rendered "gracious."

Paul, however, also invests the word χάρις with a new meaning, bringing it to its highest and most exalted conception. In fact, as Lambert asserts (loc. cit.): "It was the use which Paul made of the term that determined its significance for Christianity ever afterwards." Torrance says (p. 26): "*Charis* in the New Testament is primarily a Pauline word." The apostle puts into this word the basic message of the Gospel. After a study of Paul's employment of χάρις one will agree with William Dau, who says: "Entering upon a consideration of the term grace, we find that not the term but the use of the term in the New Testament represents a revelation within the Revelation."²⁸ Kirn contends that "for Paul, however, grace is the fundamental concept of the Gospel."²⁹ Speaking of Paul's use of χάρις, Cremer's lexicon, p. 1120, says:

The import of this word has been in a peculiar manner determined and defined by the special use of it in the New Testament, and especially in the Pauline Epistles. We cannot affirm that its scriptural use seriously differs from or contradicts its meaning in the classics, for the elements of the conception expressed by it are only emphasized in a distinctive manner in Holy Scripture; but by this very means it has become quite a different word in the N.T. Greek, so that we may say it depends upon Christianity to realize its full import, and to elevate it to its rightful sphere.

B. *The Source of Paul's Unique Conception of Grace*

Paul's doctrine of grace goes back to Jesus Christ Himself.³⁰ The explanation for the new and distinctive meaning which he gave to χάρις must be sought in his experience on the road to

²⁷ Richard Francis Weymouth, *The New Testament in Modern Speech* (Boston: The Pilgrim Press, 1943), p. 455.

²⁸ "Grace," *Theological Quarterly*, IX (July 1905), 131.

²⁹ O. Kirn, "Grace," *The New Schaff-Herzog Religious Encyclopedia* (New York: Funk and Wagnalls Company, 1909), V, 41.

³⁰ H. A. Kennedy, *The Theology of the Epistles* (London: Duckworth & Co., 1923), p. 54.

Damascus, an experience that he possibly has in mind when he pens these words: "For the God who said, 'Out of darkness light shall shine,' is He who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4:6. (Weymouth, p. 421)

Some scholars, however, hold the view that Paul obtained his doctrine of grace from Judaism. Thus Lacey says: "The idea of Grace was not one of the new elements imported. The Church sprang from the Synagogue fully armed in this regard."³¹ Headlam: "His doctrines of Justification, of Predestination, of Free-will and Divine Grace, were influenced by his early education."³² This means that Paul took over the ideas concerning grace contained in current Rabbinic and Philonian theology, based on the teaching of the Old Testament. The writer of the article on "Graces" in *The Encyclopedia Americana*, on the other hand, states that Paul was influenced in his understanding of grace by pagan conceptions, according to which men were the recipients of the favors of the gods and could accomplish nothing in such fields as oratory, poetry, and music without this help. Paul, it is said, was specifically affected by the Roman philosophers who described religion as a gift of the gods.³³

This theory, however, is not in accord with the evidence presented by Paul in his epistles. Before his Damascene Road experience Paul had trusted in the Jewish system of law, but after that he came to depend solely and completely on the mercy of God and realized that a life could be built not on a legal system of religion but only on God's grace. As a Pharisee he had endeavored to earn his salvation by zeal for the Law, which led him to furious opposition to Jesus of Nazareth and made him guilty of great crimes against the Christians of Palestine. Near Damascus he experienced an act of spontaneous grace. From the day of his conversion Paul always regarded Christ as "the Lord of grace." That he had not brought about his own conversion or

³¹ T. A. Lacey, in *Church Quarterly Review* (Oct. 1907), p. 77, as quoted by Jauncey, p. 45.

³² A. C. Headlam, *St. Paul and Christianity*, p. 15, as quoted by Jauncey, p. 45.

³³ "Graces," in *The Encyclopedia Americana* (New York: Americana Corporation, 1952), XIII, 103.

his vocation as a Christian missionary, he makes very plain when he writes: "But when it pleased God, who separated me from my mother's womb and called me by His grace, to reveal His Son in me that I might preach Him among the heathen" (Gal. 1:15, 16). The same thought is expressed later: "And last of all He was seen of me also as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God, which was with me." (1 Cor. 15:8-10)

It is Paul's firm conviction that this grace accompanied him through his entire ministry. To quote again the testimony of the apostle himself: "According to the grace of God which is given me, as a wise master builder, I have laid the foundation" (1 Cor. 3:10). It was to this same grace that Paul ascribes the ability to conduct himself properly in the world: "For this is what we boast of, the witness of our conscience that in holiness and sincerity before God, not in fleshly wisdom but in the grace of God, we have lived in the world and especially toward you," 2 Cor. 1:12.³⁴ The same grace of God enabled Paul to bear the thorn in the flesh with which the messenger of Satan buffeted him. On the basis of Paul's letters Kennedy (p. 52) correctly observes: "That is invariably the note of his experience, the Divine condescension and mercy to one who had no claim whatever upon them. What moves his soul is the loving hand stretched out to arrest him in his folly, the hand of Christ by which he was grasped."

C. *The Pauline Use of χάρις*

Paul was fully aware of the fact that with the coming of Christ a new covenant superseded the old covenant. He also knew that the full revelation of the plan of grace was to be found in the new covenant, which had been implicit from the beginning in all of God's dealings with the Children of Israel. The grace of God, which was formerly revealed by Yahweh in His dealings

³⁴ William G. Ballantine, *The Riverside New Testament* (Boston: Houghton Mifflin Co., 1934), p. 301.

with the covenant people, manifested itself in its highest degree in the life and work of Jesus. "In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9), so that Paul can speak of "the grace of God" and "the grace of our Lord Jesus Christ." According to Findlay (p. 314), Paul, in 22 instances, writes of "the grace of God" ("His grace"); in 15, of "the grace of Christ." Thus Paul portrays the Father and the Son as the Fountain of grace. While in certain passages he describes the Father as the perennial Source of all grace, this χάρις showed itself in Christ. Thus Paul reminds the Corinthians of "the grace of God given you in Christ" (1 Cor. 1:4), or he avers that "grace reigns through Jesus, our Lord" (Rom. 5:21). Both in the salutations (Rom. 1:7; 1 Cor. 1:3; Col. 1:2) and in the benedictions (Rom. 16:20; 1 Cor. 16:23; 2 Cor. 13:14; Gal. 6:18) the apostle speaks of the "grace of our Lord Jesus Christ." In 2 Thess. 1:12 grace is referred jointly to God and Christ. On the basis of the Pauline usage it is proper to say with Findlay (p. 314a): "Christ is the expression and the vehicle of the grace of the Father, and is completely identified with it, so that God's grace can equally be called *Christ's*." In its New Testament sense χάρις has reference "to the being and action of God as revealed and actualized in Jesus Christ, for He is in His person and work the self-giving of God to men. . . . Grace is in fact identical with Jesus Christ in person and work and deed." (Torrance, p. 21)

The fact that Paul depicts χάρις as originating in God and as mediated through Jesus Christ precludes the identification of grace with the person of the Holy Spirit. This equation was made in the Church of England's Forty-two Articles of 1553, but was omitted from the revision of 1563, when the Articles were reduced to 39 in number. The old Eleventh Article reads as follows: "The grace of Christ, or the holie Ghost by him geuen, dothe take awaie the stonie harte, and geueth an harte of flesh. And although those that haue no will to good things, he maketh them to wil, and those that would euil thinges, he maketh them not to wille the same: Yet neuerthelesse he enforceth not the wil. And therefore no man when he sinneth can excuse himself as not worthie to be blamed or condemned, by alleging that he sinned unwillinglie, or by compulsion." (Hardman, p. 32.) In his study of grace N. P.

Will
syno
abou
deni
activ
ident
is sa
Furth
to re
funct

Th
inspi
sinne
offen
His
In a
men
the d
disting
is fav
ity, n
enligh
till n
hence
stood
lists a
in th
Amor
positi
1:6 ff

Par
man's
contra

35
36
Grobel
37
Verlag

Williams suggests that "the Spirit" and "grace" be considered synonymous terms, contending that Peter Lombard, who died about 1160, made the same identification.³⁵ While it cannot be denied that there is a close connection between grace and the activity of the Holy Spirit, one must demur from this absolute identification because Paul describes the grace by which mankind is saved as the grace of all three Persons of the Holy Trinity. Furthermore, this identification cannot be accepted because it fails to recognize the necessary distinction between a person and his function.

The special use of χάρις, as developed by Paul under divine inspiration, has "reference to the mind of God as manifested toward sinners, His redemptive mercy, whereby He grants pardon to offenses and bids those who have gone astray return and accept His gift of salvation and everlasting life" (Stewart, p. 254a). In a number of passages Paul depicts the grace of God whereby men are saved as a personal attribute or quality in God, one of the divine perfections. It is connected with the mercy of God as distinguished from His justice. Grace in its primary sense in Paul is *favor Dei*. When Bultmann writes: "God's 'grace' is not a quality, not His timeless kindness, and what the Gospel brings is not enlightenment as to God's hitherto misunderstood nature as if till now He had been wrongly conceived as wrathful and ought henceforth to be regarded as gracious,"³⁶ he can easily be understood as setting up a false antithesis. Walter Bauer's *Wörterbuch* lists a whole series of passages that show χάρις employed by Paul in the sense of *favor, grace, gracious care or help, good will*. Among others the following passages describe the gracious disposition of God toward sinful men: Rom. 3:24; Gal. 1:15; Eph. 1:6ff.; 2:5, 7, 8; 2 Thess. 1:12; 2:16; 2 Tim. 1:9; Titus 2:11.³⁷

Paul's distinctive use of χάρις proceeds from the conviction that man's salvation rests upon God's mercy as a free gift. It is favor contrary to man's desert. Thus "as of grace" and "as of debt" are

³⁵ *The Grace of God* (London: Longmans, Green & Co., 1930), p. 110.

³⁶ Rudolf Bultmann, *Theology of the New Testament*, trans. Frederick Grobel (New York: Charles Scribner's Sons, 1951), I, 288.

³⁷ Walter Bauer, *Griechisch-deutsches Wörterbuch*, 4. Ausgabe (Berlin: Verlag Alfred Topelmann, 1952), col. 1592. Arndt-Gingrich, p. 885, col. 2.

antithetical concepts, the one excluding the other. "Now to the one who works, his wages are not reckoned as a gift but as his due. And to one who does not work but trusts Him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4:4).³⁸ Ernst De Witt Burton asserts that χάρις in this sense, as grace contrary to the deserts of men, had never before been used in classical or Old Testament Greek.³⁹ Similarly works of the Law on man's part and grace on God's part are opposites. Thus Paul teaches: "We are justified gratuitously by His mercy through the ransom that Christ Jesus provided, whom God put forward as a reconciling sacrifice in His blood through faith," Rom. 3:24.⁴⁰ In Gal. 5:4 Paul expresses this contrast: "All you who aim at justification by Law are dis severed from Christ; you have fallen away from grace." (Verkuy, p. 482)

An important element in the Pauline conception of χάρις is his stress that its manifestation toward sinful men was an act of self-sacrifice on Christ's part. "You know the grace of our Lord Jesus Christ, how, when He was rich, He became poor for your sakes, so that you by His poverty might grow rich," 2 Cor. 8:9 (ibid., p. 461). In Phil. 2:5-11 Paul shows to what condescension Jesus stooped out of love even for those who were His enemies. "It is in this quality of self-sacrifice most of all," asserts Lambert (p. 681), "that the grace of Christ in the New Testament differs from the mercy of God as revealed in the earlier dispensation."

Another aspect emphasized by Paul in his portrayal of χάρις is its abundance. Thus he writes: "But where sin abounded (ἐπλεόνασεν), grace did much more abound" (Rom. 5:20). "Abounded" means "existed in abundance." However, the second word ὑπερπερίσσευσεν, which also means "to exist in abundance," carries with it the added idea that the abundance is more than sufficient. "Where sin existed in abundance, grace was in super-

³⁸ Anders Nygren, *Commentary on Romans*, trans. Carl C. Rasmussen (Philadelphia: Muhlenberg Press, 1949), p. 169.

³⁹ *New Testament Word Studies* (Chicago: The University of Chicago Press, 1927), p. 72.

⁴⁰ Gerrit Verkuy, *Berkeley Version of the New Testament* (Berkeley: James J. Gillick & Co., 1945), p. 381.

abundance, and then some more added on top of that."⁴¹ Paul thus proclaims the existence of enough grace in God's heart to save and keep every sinner who ever lived and will live.

A closely related aspect in Paul's concept of grace is its universality. In setting forth the universal nature of the salvation procured by Christ, Paul writes: "For if through the transgression of one single man the mass of mankind have died, all the more has God's grace, and the gift made through the grace of the one man Jesus Christ, been abundant for the mass of mankind," Rom. 5: 15, 16. (Weymouth, p. 362)

Paul's meaning of χάρις also includes the element of the spontaneity of the favor shown by God to sinful men. It is fundamental to a complete understanding of Pauline χάρις to recognize that the benefit conferred by God is not earned by the receiver as his due; it is that to which the receiver has no right, but which the giver generously bestows out of goodness. "This spontaneous character," said Stewart (p. 254a), "along with the more or less direct reference to the *pleasure* or *joy* either designed or experienced . . . is always implied, and, singularly enough, comes out more clearly in the scriptural than in the classical use of the term."

Does Paul make χάρις synonymous with love or with mercy? John Schmidt identifies love with grace when he writes: "God is agape (1 John 4:8). This agape-love is interchangeable with grace in the New Testament usage. Both express the free gift of God's love, a gift that reveals most clearly the character of the Almighty."⁴² The fact, however, that grace, mercy, and love occur together in the same passage would seem to indicate that there must be a difference between these terms. In Eph. 2:4, 5, these three words appear severally and have individual and specific connotations: "But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in misdeeds, made us alive along with Christ — by grace we have been saved — and raised us up with Him and made us sit with Him in the heavenly heights in Christ Jesus" (Ballantine, p. 325). While these

⁴¹ Kenneth Wuest, *Golden Nuggets from the Greek New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1943), p. 81.

⁴² *The Riches of His Grace* (New York: American Tract Society, 1940), p. 29.

terms are synonymous, each is distinctive and should not be confused.⁴³ Paul defines mercy as that compassion in God which moved Him to provide for a Savior to the lost. Divine love is the broadest term, the motivating purpose back of all that God does in saving man. *Χάρις* is God's love extended to sinners in their guilt and unworthiness, pardoning guilt for Christ's sake. In distinguishing between these three synonyms, R. C. H. Lenski writes: "Grace deals with the cause, the guilt; mercy with the consequences, the wretched death in which we lie. All three are active in our restoration. Paul names them in proper order. Having described us in our pitiful deadness, mercy is applied, to remove this consequence of guilt; it is the mercy of love, with its full knowledge and blessed purpose; and this love also in the form of grace, as wiping out our guilt and its penalty of death."⁴⁴ In comparing *χάρις* with *ἐλεος*, Cremer-Kögel (p. 1124) has the following: "*Eleos*, though adopted into the N. T. treasury, leaves untouched an essential aspect of the scriptural or N. T. conception of grace, inasmuch as it is used to express the *divine behavior towards wretchedness and misery, not towards sin*. It is just this aspect—the relation of *grace* to *sin*—which must not be overlooked; in this freeness of grace—the *spontaneous inclination*, which does not lie in *eleos*—is for the first time realized." According to R. F. Weidner, love may not be identified with grace. While it is true that the new dispensation of grace rests upon the death of Christ, which may also be regarded as a proof of God's love (Rom. 5:8), yet Paul teaches that it is in the dispensation of grace that this love was first recorded.⁴⁵ In Rom. 5:2-5 the apostle speaks of the love of God shed abroad in the hearts of those who stand in grace, and in 2 Cor. 13:14 the love of God comes after grace.

In the Pastoral epistles *χάρις* twice precedes *ἐλεος* in the salutations (1 Tim. 1:2; 2 Tim. 1:2). This could possibly be due to the fact that in the order of the manifestations of God's purposes of

⁴³ Lewis Sperry Chafer, *Systematic Theology* (Chicago: Van Kampen Press, 1948), VII, 178.

⁴⁴ *The Interpretation of St. Paul's Epistles to the Galatians, to the Ephesians and to the Philippians* (Columbus: Lutheran Book Concern, 1937), pp. 414, 415.

⁴⁵ *Biblical Theology of the New Testament* (Burlington: Lutheran Literary Board, 1891), II, 118.

salvation grace must go before mercy. While it is true that the same individuals are the objects of both, being at the same time the guilty and the miserable, yet the righteousness of God demands that the guilt must be done away before the misery can be alleviated. God must pardon before He is able to heal. Sanctification can take place only when justification has occurred.

In Titus 3:4-7 a group of synonyms, such as χρηστότης (goodness), φιλανθρωπία (love to men), ἔλεος (mercy), and χάρις (grace) are found. Francis Pieper points out that it is essential and necessary that the exact meaning of these synonyms be kept in mind.⁴⁶ Each has a special signification and contribution to make in understanding God's attitude toward mankind. Edgar J. Goodspeed renders Titus 3:4-7 as follows: "But when the goodness and kindness of God our Savior were revealed, He saved us, not for any upright actions we had performed, but from His own mercy, through the bath of regeneration and renewal by the Holy Spirit, which He has poured out upon us abundantly through Jesus Christ, our Savior, so that we might be made upright through His mercy and become possessors of eternal life in fulfillment of our hope."⁴⁷ In this passage Goodspeed translates both χάρις and ἔλεος with the word "mercy." In Titus 2:11 and in other passages (Rom. 3:24; 5:15, 20; 6:1, 14, 15; 11:5) he creates confusion by rendering χάρις as "mercy." In Rom. 5:15, where χάρις and ἔλεος occur in the same verse, Goodspeed reproduces both terms with "mercy."

The fundamental implication of grace as a kind and merciful disposition, showing itself in acts of unmerited goodness, especially toward erring sinners, brings grace into close relationship with the other divine attributes. It is allied to "compassion," which has as its objects the needy and unfortunate (2 Cor. 1:3); to "long-suffering," which bears with the unthankful and the evil (Rom. 9:22); to "patience," which defers the final punishment of sin. (Rom. 2:4)

Manson in his discussion of Pauline χάρις (p. 48) distinguishes

⁴⁶ *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1951), II, 8.

⁴⁷ *The New Testament: An American Translation* (Chicago: The University of Chicago Press, 1923), pp. 403, 404.

between a primary and a derived use of the term. In its primary sense χάρις has to do with the act of divine intervention rather than with man's reception of God's grace. According to Paul, χάρις is the presupposition of man's entire relationship with God and is constitutive of the whole life of the child of God. The gracious attitude of God toward mankind is manifested especially through the Cross of Calvary. It is at the Cross that grace is really exhibited. "All have sinned and have come short of the glory of God. All are pronounced righteous by His grace through the redemption that is in Christ Jesus, whom God has set forth as a propitiation by His blood through faith, for the manifestation of His righteousness, because of the passing over of previous sins in the forbearance of God," Rom. 3:25. (Ballantine, p. 258)

Χάρις is also employed by Paul in what might be called a derived or applied sense. In these instances the focus of attention is upon a particular application of the grace of God. "Just as Paul thought of the grace of God as having actualized itself among men in Jesus, so in an applied sense Paul thinks of that same grace as laying hold of man in an act of forgiving and creative love" (Torrance, p. 30). Signifying the disposition and design to bring about the salvation of sinners, χάρις also includes the power or influence by which this purpose is realized, or actualized, in the life of the redeemed. Thus in 2 Cor. 12:9: "My grace is sufficient for thee; for My power [δύναμις] is made perfect in weakness." 1 Cor. 15:10 has been rendered: "But I have toiled harder, far harder than all the rest — no, no, not I! It was the work of the grace of God which was helping me."⁴⁸ The apostle uses χάρις a number of times to indicate the results or the effects of grace in the lives of men.⁴⁹ Thus Paul utilizes this word to describe the state of those who have come under the power of divine grace (Rom. 5:2; 2 Tim. 2:1) and for the evidences and tokens of such experiences, as when the alms gathered by the Christians are so labeled (1 Cor. 16:3; 2 Cor. 8:6, 19), or the sum of earthly blessings (πᾶσαν χάριν, 2 Cor. 9:8). Paul uses χάρις when speaking of

⁴⁸ Arthur S. Way, *The Letters of St. Paul* (Chicago: Moody Press, 1950), p. 49.

⁴⁹ W. E. Vine, *Expository Dictionary of New Testament Words* (Edinburgh: Oliphants, 1939), II, 170; Bauer, cols. 1593, 1594; Arndt-Gingrich, p. 886.

the power and equipment for the apostleship given him by the Lord. (Rom. 1:5; 12:6; 15:15; 1 Cor. 3:10; Gal. 2:9; Eph. 3:2, 7)

While Paul conceives of God's grace as acting dynamically upon men, he never permits it to lose connection with its original meaning—that grace is transcendent, always coming from without the person. Even in its applied or transferred sense, grace is never impersonal. Torrance (p. 32) correctly observes about its essential nature: "The great characteristic of the Pauline χάρις is its intimate attachment to the person of Christ Jesus and as operating only within the personal encounter of Christ with men through the word and the Gospel."

(To be concluded)

OUR CONTRIBUTORS

SIEGBERT W. BECKER, associate professor, Concordia Teachers College, River Forest, Ill.

RAYMOND F. SURBURG, associate professor, Concordia Teachers College, Seward, Nebr.

Luther's Apologetics

By SIEGBERT W. BECKER

THE renewed interest in the construction of a Christian apologetic which is stirring in Protestantism ought also to stimulate Lutherans to take a fresh look at the possibilities of defending the Christian faith before an unbelieving world. As Protestantism shortens its lines in an attempt to strengthen its position, it behooves a Lutheran theologian to come to a clear understanding of the nature and the place of apologetics in the Christian witness.

Luther's position in the field of apologetics is completely consistent with his views on natural theology. Rejecting Thomism completely, Luther did not believe that natural theology could ever bring the unbeliever one step closer to the Christian faith. His apologetic is consistent also with his denial of every right of reason to sit in judgment on the statements of God in Scripture.

This does not mean that Luther believed that the study of philosophy has no place in the theological curriculum. He was perfectly willing to teach philosophy to the youth of the church, not in order that they might approve of it but that they might, as slaves in barbarous Egypt, be able to speak with the tyrants that rule over them until they are freed. (6, 188)¹

THE JUSTIFICATION OF THE WAYS OF GOD

One end of apologetics is to "justify the ways of God to men." Luther condemned all such efforts as arrogant and presumptuous blasphemy. He says that the mouth that asks God why He did a certain thing belongs on the gallows (33, 121 f.). He characterized this as an impious effort to search out the hidden secrets of God. A man, he says, would not tolerate it if another man were to pry into his secrets in this way, and the Lord will surely not permit it. He is Lord and has authority to do what He wills. He has His own reasons for doing whatever He does. If He had to answer all the questions that men put to Him, He would be the "poorest God." (TR 2, 584 f.)

Moreover, the question why God deals as He does with men

¹ All references are to the Weimar Ausgabe.

CKER
apol-
ulate
nding
ntism
t be-
nding
ness.
con-
nism
ever
His
ason

springs from a failure to understand and to recognize His sovereign lordship. If God will have it so, it must be so, and it is right that it should be so. Beyond this we are not to go. God is limited by nothing; there are no laws which He must obey, no rules to which He must conform (16, 140). Reason always voices this why, but this is profitless grubbing and accursed prying (16, 142). When we are tempted to ask this question, we should remember that the works of God are past all accounting. (18, 709)

y of
was
urch,
ight,
that

We are zealously to guard against all attempts to explain the ways of God. If the Lord has not Himself revealed it to us in His Word, we must take off our hat and stand in awe of His majestic excellence. And if men murmur, let them murmur. God will not be changed to suit their ideas. If many are offended and leave, the elect, at least, will remain. If men ask us, for example, why God created Adam in such a way that He could sin, we can only reply that He is God and His will has no rules and regulations according to which it must act (18, 712). The writings of Luther abound in warnings against this why, this effort to find a rational explanation for the ways of God, which are past understanding (16, 143 f.; 43, 76 f.; 47, 540). He even invented a name for those who ask this question. He called them "Whyers" and "Whatforers" (43, 77: *Curistas et Quaristas*). God's acts or words do not require explanation or justification. They are right and good simply because they are the words and acts of God. To demand that God should conform to human patterns of thought and earthly standards of conduct is to shut God up in a glass where I can observe Him (16, 141). Before such arrogance, Luther recoiled in horror.

THE WAY OF ANALOGY

en."
ous
did
rac-
crets
man
rely
ills.
had
be
nen

It is therefore not unexpected that we should find Luther rejecting every attempt to justify God's counsels by the use of analogy. Luther did not discountenance the use of analogy. He delighted in comparing his relation to his son Hans to that which exists between believers and the heavenly Father. He pointed to the blooming flowers of spring and spoke of them as a testimony to the resurrection, but he also said that these testimonies make little impression on men (43, 374). Philip Watson says that Luther warns against the view that analogies from human experience are

valueless,² and this is true. Yet we ought not to overlook the fact that in the same connection Luther says, "These arguments are the weakest of all" (40, 1, 459). It seems clear that Luther regarded them as valid illustrations but not as logical proof. (40, 1, 459 f.)

Analogies are to be used when the matter at issue has been established dialectically. Such analogies are related to allegories, which also proceed from human to divine matters. Luther's changing attitude toward the allegorical method in Biblical interpretation is related to this rejection of apologetics by analogy. Of allegories Luther said: "They prove nothing. . . . We ought not to be quick to use them unless our cause has first been established by very sound arguments." (TR 1, 606)

But not only are analogies weak arguments even when they are used correctly, but they can become downright vicious unless great care is exercised in their use (40, 1, 460). The Turks say, for example, that in one house there should be no more than one master or one host, and from this analogy they conclude that in heaven there must be only one God, and from this they are led to reject the doctrine of the Trinity. (47, 328)

In another place he writes that human reason can conclude from human government only that God must punish the wicked and reward the good, for this is the basic principle according to which human governments act (21, 512). This analogy serves to strengthen men in their legalistic opinions of justification by works. In the justification of the sinner before God the very opposite happens. The innocent One is punished, and the guilty go free (25, 329). Therefore when men take counsel of reason and seek to find a way in which they can bring about an agreement between the judgment of reason and the articles of faith, it will finally come to this, that they will believe nothing at all. (28, 92)

"PROOFS" FOR FAITH

We are not to look for proof of the truth of the Christian faith. When men seek for such proof, it is already too late. When we begin to doubt and dispute about an article of faith, we have already lost it (40, 2, 592). This does not mean that we are not

² *Let God Be God* (Philadelphia, 1949), p. 84.

to search the Scriptures to ascertain what the Word of God says about any given question. But this is all that we should do, and whenever and wherever the Word of God has spoken, then and there we are not to ask for additional proof or to demand a rational explanation.

This attitude toward apologetics follows naturally from Luther's view regarding the nature of the Christian faith and is perfectly consistent with the distinctive Lutheran doctrine of the bondage of the will. In the theology of Martin Luther faith is never, and in no way, an achievement of man. It is always, in its totality, a gift of God's grace (10, I, 1, 611). The conviction and the confidence which is the essence of the Christian faith is not an intellectual and emotional position which a man chooses for himself and by his own power. We believe, rather, according to the working of the almighty power of God. Nor is faith the final stage to which a man comes after a long-drawn-out process of reasoning, in which he is finally persuaded that now at last he can rest his heart in the sufficiency of the evidence. It is much rather a stepping out into the darkness, where there is no "proof" in the ordinary sense of the term, but only a word of the Lord which is infinitely better and more certain than all the rational proofs in the world. Faith is something done to us rather than by us. (42, 452)

Luther warns against the faith which is the work of man. He calls it a "manufactured faith" and an "imagined faith" (10, 3, 357). True faith is complete trust of the heart in Christ and is kindled alone by Christ. Such faith does not come out of our own preparation, but when the Word of God is preached openly and clearly, it begins to grow by itself. (Ibid.)

Luther believed that man is totally impotent in conversion and that faith is worked in man by an act of God's gracious but resistible omnipotence, without any co-operation on the part of man. He is sure that if we wish to discuss the question of faith at all, we must first learn that it is a gift of God and a divine power and that we cannot believe by our own strength (33, 284). And from his day to ours he has taught every Lutheran child to recite in the explanation of the Third Article of the Creed: "I believe that I cannot, by my own reason or strength, believe

in Jesus Christ, my Lord, or come to Him." He warns against the presumptuous attitude that looks upon faith as something that we can do easily. Both the Word and faith in the Word are gifts of God and not our work. Faith comes to us without any effort or power on our part, through the grace of God alone. (33, 284—287)

If men could come to faith by the use of their rational faculties, then there would be no need of the Holy Ghost (36, 492). Unbelief is not due to the weakness of the intellectual capacities of the unbeliever. Indeed, nothing is more fit to understand the words of God than a weak intellect. Christ was sent to imbeciles and for imbeciles. The real cause of unbelief is the devil, who sits in our imbecility and rules there. If it were not so, the whole world would be converted with one sermon, and it would not need to be a long sermon. Without God's power working in us we can see nothing, understand nothing, and do nothing in the realm of faith (18, 659). And if we did not want to be saved until we had grasped God's promises with our reason, we would be a long, long time at this business (47, 330). If all the reason in the world were concentrated in one spot, it could not understand or tolerate the Word, and the holier and sharper, the higher and more intelligent, reason is, the less it understands. If the words are to be understood and enter the heart, we must come into a different world and give reason a furlough. "If a man wants to hear the Word of Christ, he must leave the donkey at home" (33, 264 ff.). Human reason can teach the hand and foot what to do, but only God can teach the heart to believe (TR 1, 544). We have enough to do in listening to the Word (42, 453) and praying for help to understand it. (TR 1, 576)

When the Word of God is preached, he says, it does not require a rational decision and assent but a superrational faith (10, I, 1, 218). The less there is of reason, say the *Tischreden*, the greater is the capacity for faith (TR 3, 62). Indeed, reason fights against this faith, and faith cannot exist unless reason is blinded and made foolish. The Gospel is to lead obstinate and blind reason away from its own light into faith, by which it comes into the true light (10, I, 1, 218). Faith is therefore not the result of a rational decision on the part of man, but it is the Spirit alone who en-

lightens the minds of men through the Word (42, 486). And since we ourselves have not become believers as a result of rational argument, we ought not to expect to persuade other men by lengthy and learned disputations. In that way little can be accomplished. (TR 6, 181)

MAKING THE GOSPEL "REASONABLE"

As is to be expected from a man who took such a position, Luther resisted all attempts at making the Gospel reasonable. Not only did he consider such efforts a waste of time, but he looked upon them as dangerous and actually destructive of the Christian faith. This sort of rationalizing has found great favor in some areas of Christendom. Books on the reasonableness of Christianity have enjoyed great popularity, but entirely aside from the sinful pride inherent in such an approach Luther would have considered the title *The Reasonableness of Christianity* a contradiction in terms. Luther simply did not believe that the Gospel was reasonable or that it could be made reasonable. Speaking of the doctrine of the person of Christ, he says that Nestorius, Arius, and the Jews all have reason on their side (40, 3, 704). At another time he said that if we judge according to reason and our understanding, we shall thoroughly corrupt the Gospel and lose it. (36, 492)

The Gospel cannot be made reasonable to natural man because natural reason opposes the Gospel. To unconverted reason the Gospel is sheer nonsense, and reason is the greatest impediment to faith (TR 3, 62). In the Galatians commentary he writes: "It is the very nature of all articles of faith that all reason shrinks back from them" (40, 2, 589). In another place he says, "Reason is diametrically opposed to faith" (47, 328). The Gospel is an offense to our reason (40, 2, 587). Reason and the wisdom of our flesh damn the wisdom of the Word of God. (40, 2, 374)

Luther held that if reason could understand the truths of the Gospel, faith would be unnecessary. What can be established by rational proof and empirical evidence need not be believed (40, 2, 593). Faith has to do with things not seen. Luther asks, "What sort of faith is this, to which even reason is able to attain?" (40, 2, 589). If the doctrine of the person of Christ could be

understood by reason, no faith would be involved in its acceptance (10, I, 1, 152). In the Sacrament we see bread and wine, but we believe that Christ is present, too, with His body and blood even while He sits at the right hand of God. If this does not seem to agree, we must remember that if our Lord God would give us articles which our understanding can grasp, none of us would be saved. Whatever we begin and understand with our reason will not help us or save us, for all the clever people on earth working in concert could not build a ladder to heaven. (33, 120)

It is the nature of reason to judge on the basis of the evidence of the senses. But faith deals with matters about which the senses can tell us nothing (40, 2, 589). If there is therefore to be a place for faith at all, God and divine truth must be hidden. And it is hidden just in this way that it is contrary to what we feel and experience. When we think, for example, of the many people whom God damns, He does not appear to us to be kind and merciful but rather cruel and arbitrary. It is precisely this that gives us an opportunity to exercise our faith. God always hides His grace and mercy under His wrath, and He conceals His righteousness under sin. When He wants to make us alive, He does this by putting us to death. When He wants to take us to heaven, He does it by leading us into hell. In these things lie the province and the need of faith (18, 633). We *believe* that God is just especially when He appears to be unjust. (18, 784)

Just because this is the nature of faith, it cannot be achieved nor maintained by rational argument or empirical evidence. All the articles of our faith are so difficult and so high that no man can hold fast to them without the grace of the Holy Spirit (32, 57). Take any article of faith and hold fast to it with reason, and you will retain nothing of it (*ibid.*). The Holy Ghost must be Master and Teacher, or nothing will come of it. (37, 43)

For this reason, too, Luther was opposed to the use of all force to compel men to believe or to accept the Christian religion (TR 4, 576). When Balthasar Hubmaier, the Anabaptist, was burned in 1528, Luther wrote that one ought to oppose false teachers with the Scriptures and that little would be accomplished here with fire. (26, 145—146)

With the conviction that only the Holy Ghost is able to create

and preserve faith, Luther armed himself against unbelief. If someone said of any article of faith, "That makes no sense," he made no effort to demonstrate how this could be made to agree with reason. This conflict between reason and faith did not disturb him. He was happy that it was there, because he was sure that if reason once agreed with the message of the church, it would be evidence that the church no longer held the Christian faith. And therefore, when the unbeliever said, "This makes no sense," Luther answered, "Indeed it makes no sense in your head, but it must make sense in faith, and it is in accord with God's Word." (37, 43)

It is only man's damnable pride that keeps him from seeing that the way out of this conflict is not to be sought in a modification of Scripture but in a change in reason. Since Scripture cannot be broken, it is reason that must break. It is not difficult for men to change the truths of Scripture to make them reasonable. It takes no great skill to philosophize about these things (41, 274). Paul of Samosata did it with the doctrine of the Trinity, and when he finished, he offered men something easy to believe. His doctrine was one that a godless heathen or a boy of ten could understand, but it was not the Christian faith (40, 2, 588). When God has spoken, we are no longer to ask how this can be true. We are to be content with His Word alone, though it may not agree with reason. It is a gift of God's grace when a man has no desire to argue about these matters. (41, 274)

All men ought to refrain from tampering with the Scriptures. It is a godless business to abuse the Word of God in order to make it conform to the imaginations of reason (40, 2, 589). Even if it sounds foolish, what do we care? (41, 273 f.). If a man does not want to believe what the Bible says, he ought at least to have the decency to leave it untouched. No harm is done if we do not comprehend it. And if someone calls us foolish for believing such things, that also will do us no damage. We Christians are not such fools that we do not know what we believe. We will nevertheless believe God and give Him the glory against all sense and reason (47, 51). No matter how it sounds, we still know that it is true. If others do not want to believe it, that is their privilege, but one thing they ought not to do, and this is to change it (*ibid.*).

It is therefore not Christianity that needs to be made reasonable. It is reason that needs to be made Christian.

So convinced was Luther of the irreconcilability of Scripture and natural reason that he held that any attempt to bring about such a reconciliation must inevitably lead to a loss of faith. If we should insist on comprehending the articles of faith with our reason, we would very quickly lose Baptism, the Lord's Supper, the Word, grace, original sin, and all other articles, for not one of them is understood by reason (40, 2, 593). Regarding the position of Zwingli and his followers on the Lord's Supper Luther said that they want to measure and master this whole matter with their sophistic reason, and he correctly predicted that eventually it would come to this that they would also deny that Christ is God, for the same arguments that overthrow the Real Presence also cast doubt on the person of Christ. (18, 186 f.)

For the same reason Luther had little sympathy with the attacks of Erasmus on the Roman Church. Erasmus had used ridicule against the abuses and malpractices of Rome. Luther was afraid that such an attack would boomerang and also strike the Scriptures. There are things in the Bible which from the viewpoint of human reason are just as foolish as any of the ceremonies of the Roman Church. And Luther asks, "What if these foolish things, which you ridicule, are pleasing to God?" (TR 1, 185). Luther simply believed that human reason was not competent to judge and distinguish clearly between wisdom and folly.

SCRIPTURE THE DEFENSE OF SCRIPTURE

Luther knew of only one true way to defend the truths of Scripture. The principle of *sola Scriptura* Luther applied also to the field of apologetics. When faced with the need of defending any article of faith, whether it be the resurrection of the body, Baptism, the Lord's Supper, absolution, the personal union, or the Trinity, he usually reminds his hearers that God has said these things and God is almighty. If God said it, we are not to doubt. There stands His clear word, which cannot lie. The only hindrance here is that either men do not believe that God really said this or they do not believe that He is almighty. (49, 412)

If we could convince a Turk of these two premises, namely, that

God said it and that God is almighty, he would surely also believe all the other articles of faith (49, 413). But of this only the Holy Ghost can convince men. We, on our part, have enough to do if we will set out to repeat only what the Scriptures have said (41, 271). To fail with God's Word is far better than to succeed without it. (36, 204)

We shall therefore be well equipped to defend the articles of faith against the devil if we are well grounded in God's Word and cling firmly to it when the devil seeks to overthrow our faith with the clever arguments of reason (22, 40; cp. TR 2, 243). Faith, after all, is the evidence of things not seen. It clings only to the Word of God, and lets itself be guided by that Word, even when it appears that what the Word says is vain and useless (10, I, 1, 613 f.). And just that which reason calls folly faith considers to be the right way, and in this way it comes to Christ and finds Him. (Ibid.)

Over against the "conclusions of faith" the arguments of reason and experience are always "lesser arguments" (42, 482). And if men will not accept the doctrines of faith on the authority of the Bible, we ought not even to desire their assent on other grounds (36, 526). If they accept them on the basis of reason, they may not expect us to thank them for this (ibid). Against Erasmus he wrote that the principles of the Reformation can be defended by clear Scripture, and he goes on to say that whatever cannot be so defended has no place in the Christian religion (18, 659). It is the very nature of the Christian faith to have nothing on which it can rest except the bare Word of the Bible. (36, 492)

We must not even attempt to undergird the faith with arguments from reason. To do so can have the most disastrous results. If we want to remain firmly grounded in the faith, we must be on our guard against what reason and human thoughts teach (28, 91). The only way to retain the truths of Christianity is to hold fast to the clear and definite statements of the Bible. We should cling only to the words of Scripture and say, "This is what Christ said, and it must be true." (Ibid.)

The Christian faith, then, can be maintained and defended only by an appeal to Scripture. Luther's approach to this question is thoroughly dogmatic and authoritarian. He held that there was

not one article of the true religion that could be firmly held in any other way (32, 57). He told his congregation in Wittenberg that they should learn "to prove and to defend the doctrines of the faith only with Scripture" (32, 60). And in the scholastic, Thomistic atmosphere of his time this was sensational. And it is difficult to understand how, in the light of all this, neo-orthodoxy can on this point claim Luther for its own.

Luther insists that if the believer wants to be well prepared to defend his faith, he should know the texts of Holy Scripture on which the articles of faith are based and from which they are drawn (40, 2, 592). In divine things we are not to dispute but only to listen (TR 2, 243). Nor are we to engage in subtle disputation in an attempt to prove the possibility of what God has said. If it is His Word, we are to trust it without question, even if we do not understand it (41, 274). This is a basic principle that underlies Luther's approach to all the doctrines of the Bible, and in it can be found an explanation for much of the distinctiveness of Lutheran theology. Of the doctrine of the Trinity he says that we ought to be satisfied with the fact that God testifies and speaks thus of Himself in the Word (*ibid.*). The same attitude is manifested also in his defense of the sacraments. (47, 329)

If men want to argue with us about the truth of our faith, we are to do nothing more than this, that we throw the texts before them. We are not to enter into any prolonged dialectics, and we are simply to say, "I do not want to hear your scoffing words and speculations" (40, 2, 592). The primary concern of a theologian must be that he knows the texts well, and his first principle must be that in holy things one must not dispute nor philosophize. In theology one must simply listen and believe and firmly hold this in the heart: "God is true, however absurd the things which God says in His Word may appear to reason." (40, 2, 593)

Any attempt to defend the articles of the Christian faith with reason is the greatest folly. To undertake to establish and to defend God's Word with reason is equivalent to an attempt to illumine the bright sun with an unlit lantern and to found a rock upon a reed (6, 291). If a man will not believe the Word, then whatever else you may say to him will be only so much wasted breath (36, 528). If a man does not want to believe the words

of God, then he may demand nothing more from me. If I have shown that it is not contrary to God's Word but in accord with the Bible, I have done my duty (23, 131). The devil must be conquered with the Word and not with reason (20, 770; cp. 22, 44). To defend God's Word with reason is to defend one's armor and sword with the bare hand and the bare head. (6, 291 f.)

The words of Peter which call upon us to be ready to give "a reason of the hope" that is in us have often been quoted in support of a rational apologetic. Luther says that the scholastics have twisted this text to make it say that one must overcome heretics with reason. Yet our faith is above all reason and is worked by the power of God. If men do not want to believe, you should be silent, for you are under no obligation to compel them to look upon Scripture as God's Word. It is enough if you have shown that your point of view is founded on the Bible. If you have given them proof out of Scripture, you are to give them nothing more. If men are afraid that such a course of action will cause the Scriptures to be ridiculed, that in this process the Word of God will suffer shame, they should remember that this is God's business (12, 362; cp. 36, 526). In other words, it is blasphemous to imagine that our reason can provide an adequate defense for God's Word. The Gospel stands in need of proclamation only, not of defense.

Luther understands very well the dialectical implications of such an approach, and he himself points out the weakness of this position from the rationalistic point of view. In a sermon on Paul's defense of the resurrection in 1 Corinthians 15 he says that Paul's argument seems to be dialectically weak, for the apostle commits, from the scholastic point of view, a twofold error in logic. In the first place, he says that the heathen and the unbelievers will accuse Paul of seeking *probare negatum per negatum*, for the resurrection of Christ means as little to the unbeliever as the resurrection of all men. Thus Paul is guilty, from the viewpoint of the unbeliever, of begging the question. In these comments Luther exhibits a clear understanding of the logical processes involved in theological debate. He illustrates Paul's method by saying: "If someone were to accuse a man before a court and say, 'You are a rascal, etc.,' and when he is called

upon to prove it, simply keeps on repeating the same thing and says, 'It is true, you are a rascal. You have always been a rascal from conception and birth,' one could not call that proof but vain, useless chatter."

The second logical weakness which Luther points out in Paul's argument is the fallacy of arguing from the particular to the universal. Even if Christ is risen, this would not be logical justification for the assertion that all men shall rise, for from the fact that one judge is a rascal, it does not follow that all judges are rascals. But in spite of the dialectical weakness of Paul's argument, Luther insists that Paul's way of defending this doctrine of the resurrection is the correct method of guarding every article of the faith. (36, 525—526)

THE PLACE OF REASON IN APOLOGETICS

After having heard Luther's scornful denunciation of the use of reason in the defense of Scripture, it is a little surprising to hear him insist, as he did at Worms, that he would bow to the dictates of sound reason, and it is still more remarkable to find that he repeatedly castigates his opponents as irrational and senseless fools. It would seem at first glance that we are here faced with an inconsistency in the thought of the great Reformer.

However, it will become evident, upon more mature and careful evaluation of Luther's method, that he is entirely consistent. In regard to the natural proofs for the existence of God he said that there is no argument based on reason that cannot again be overthrown by reason (TR 1, 530). While Luther believed that it was ridiculous and downright blasphemous to presume to defend Scripture with rational argumentation, yet he also believed that it was perfectly proper to point out the logical weakness in the attacks made on Scripture, whenever the opportunity to do so presented itself. In his controversies with his adversaries we find him saying, "This reason itself is forced to admit" (18, 786). It is evident from what has been said before that Luther did not place much confidence in such a procedure, but there was scarcely an opponent against whom he did not use this sword.

He uses it repeatedly in his *De servo arbitrio*. He is willing, for example, to give Erasmus a rational explanation of the manner in which it can be said that God works evil. While we are to be

content with God's Word, yet in deference to human reason, that is, to human foolishness, it is permitted to be foolish and silly and to try to offer some solution to the problem (18, 709). Even reason, he says, agrees that God works all in all. So God works also in evil men and concurs in all their acts in the same way that a good rider rides a three-legged horse. Such a horse is ridden badly, but through no fault of the rider, and when we say that God works evil in us, we must never understand this to mean that God is the cause of evil or that He works a new evil in us. (18, 709—711)

Erasmus quoted Ecclesiasticus, "If you will keep the commandments, they will keep you," and he argued that to speak thus to a man is to assume that he has a free will. Luther answers that this is an argument from reason, which is accustomed to inventing such wise sayings, for reason twists Scripture according to its pleasure. And in doing so reason says nothing but foolish and absurd things (18, 672). This is a rather remarkable statement, since it is apparent that what Luther is saying is that reason is often unreasonable by its own standards. He continues the argument against Erasmus in a purely logical vein and says that if we ask him how one can prove from such words as "if you will," "if you do," "if you hear," that the will is free, we are told that the nature of words and the accepted manner of speaking demand this. But this, says Luther, is the fallacy of metabasis, and he adds that analogies prove nothing. Therefore all that reason has proved, if it has proved anything at all, is that reason is foolish. Moreover, so Luther argues, it is by no means universal usage among men to speak in this way. A doctor may ask a patient to do something which he cannot do in order to show the patient that he cannot do it. Luther continues: "I mention this only in order to show reason, in regard to its conclusions, how foolishly it adds them to Scripture and how blind it is not to see that they do not hold good even in human matters and words" (18, 673). Luther accused Erasmus also of making universals out of particulars, and he says that when reason sees something happen a few times, it immediately assumes that things always follow the same course (18, 672 f.). It is evident that Luther saw the inherent weakness in all inductive reasoning. And it also is significant that Luther

was willing to use against the position of his opponents an argument which he was not willing to use, or permit to be used, against Scripture.

When Erasmus used the argument that God would not command men to do what they were unable to do and that therefore men must have the ability to do what God commands and consequently have a free will, he did not intend to recede from the Semi-Pelagian position of the medieval church. But Luther insists that if Erasmus is right and the commands of God prove that man has the ability to do what God commands, then Erasmus is wrong in his basic position and the Pelagians are right. So, Luther says, "the *Diatrobe* has her throat cut with her own sword." (18, 675)

In his controversies with the Anabaptists he used the same method and often pointed out logical weaknesses in their argumentation. They are not only without reason but completely mad and foolish (47, 327). He is willing to meet them on their own ground and fight against them with their own cleverness (17, 2, 82—87). He says that their argument that Cornelius was baptized upon profession of faith and therefore only adults should be baptized is the fallacy of proceeding from the particular to the universal (TR 3, 62). In the treatise *Against the Heavenly Prophets* he spends a great deal of time showing that the views of Carlstadt are not even logically sound and he heaps ridicule upon his arguments. (18, 186)

But it must be noted that Luther in all these cases is not seeking to establish the truth by reason, but what he attempts to do is to show that the arguments of the opponents are weak and that if they are followed to their logical conclusion, they end in nonsense. Luther insists that the most irrational procedure of all is to refuse to let the words of Scripture stand as they read.

It may be argued that these controversies of Luther with Carlstadt and the Anabaptists and Erasmus belong in the field of polemics and not of apologetics. But Luther himself would have made no such distinction. To him there was no great difference between the unbelief of the Jew and the Mohammedan which denied the Trinity and the unbelief of those who denied the Real Presence and the efficacy of Baptism. To Luther both are manifestations of man's natural rebellion against the truth of God.

The papists he attacked in the same way. He says: "The senseless, asinine pope has dealt so crudely that it would be possible to lay hold of him with the judgment of reason, even if we did not have Scripture" (TR 2, 60). Of the faculty of Louvain he said that the learned doctors argue like a bunch of old women, and he complained that they use neither reason nor Scripture against him but only their own opinions (6, 176). He accused them of begging the question (6, 184). And having pointed out the fallacy in the university's chain of reasoning, he added the crowning insult that this "is forbidden even by Aristotle" (6, 195). He complained that Alveld had used neither Scripture nor reason to show that the Lutheran doctrine was wrong (6, 290). In his reply to Catharinus, Luther set up a series of syllogisms in the scholastic manner to disprove the contention that the pope is the successor of Peter, and having done so, he said: "You see, my most excellent Thomist, that the beast is a dialectician?"³ He challenged Catharinus to point out an error in his argumentation. (7, 711 f.)

All these examples show that Luther was not averse to the use of reason in apologetics. Its value was limited indeed, but Luther is fond of saying that he can think as logically as his adversaries and that he understands Aristotle as well as they do (TR 1, 57). He ridicules the supposed intelligence of his opponents. Any fool can invent such syllogisms as theirs. The Jews and the Mohammedans consider us to be fools because we say that God has a Son or that God died. How will we poor mad geese and ducks, we poor Christians, ever be able to stand up against such high super-intelligence? What if they ever ask us where God will find a nurse for His Son and where He will find a baby sitter? Luther closes the argument by dismissing them as madmen (54, 89). It is clear that Luther did not believe that the Christian Church has a monopoly on folly and irrationalism, and he was sure that the unbelievers could be just as foolish in their way as Christians. While he would never have written a book on the reasonableness of Christianity, it is conceivable that he might have authored one on the irrationalism of unbelief.

And there was an area of theology where Luther was willing to

³ 7, 712 (or should it be, "Dialectics is also a beast"?).

debate with the adversaries. He warns against the use of reason in the doctrine of justification, in matters of conscience, and in regard to satisfaction, remission, reconciliation, and salvation, but outside these areas, in regard to the wisdom, power, and other attributes of God, for example, he was willing that we should be as subtle and as sharp in debate as we possibly can be (40, 1, 78). Such disputes with Jews, Turks, and sectarians are possible because many things are clear in the light of natural reason. (18, 785)

Thus while it is possible to find the most vehement rejection of reason in Luther, yet he did not deny all common ground between the believer and the unbeliever. Both share the light of nature, and it is clear that while Luther was sure that the truth of Christianity could not be proved by rational argument, yet he was also certain that the premises of unbelief were subject to the same weakness. Reason always leaves men in darkness and uncertainty. Luther's position might well be described as a philosophical agnosticism coupled with theological certainty.

ILLUSTRATIONS OF LUTHER'S APOLOGETICS

In debate with his opponents Luther, as we have already noted, appealed to the omnipotence of God, a doctrine which even his bitterest opponents took for granted (49, 400—404). He did not believe that the omnipotence of God was capable of rational demonstration. He insists, however, that once a man has accepted the premise of the omnipotence of God, he should not longer deny any of the plain statements of the Bible on the ground that they seem impossible to human reason. (Ibid.)

Luther lays little stress on Christian evidences. But again this does not mean that he rejects such an approach completely. He says, for example, that the Bible is proved to be the Word of God by its survival in the face of the attacks of so many enemies (TR 1, 381). One of the strongest proofs for the truth of the Gospel Luther sees in the very opposition which it engenders. The mark of true and divine promises is this, that they disagree with reason and that reason does not want to accept them (42, 452). There is no more certain sign that something is of God than that it is against and above our way of thinking (10, I, 1, 242). When the fury of the tyrants and the heretics and the

scandal of the cross come to an end, this is a certain sign that the pure doctrine of the Word has been lost (40, 2, 53 f.; cp. 52, 29). If our Gospel were received peacefully, it would not be the true Gospel (38, 510). In saying these things Luther was simply applying the Biblical statement that the things of the Spirit of God are foolishness to the natural man.

One more word should be said. When Luther speaks of faith as a stepping out into the darkness, he does not mean that it closes its eyes and steps off a cliff into nothingness. When he speaks of closing one's eyes, he defines those eyes as the eyes of reason, and it should be noted that he says that when we close our eyes, we should open our ears (33, 267). The eyes of reason must be put out indeed. But faith has better eyes than reason and can see in the dark. What Luther meant by stepping out into the darkness is just this, that we should be willing to trust the Word even though we have no rational or empirical proof for its truth. He writes: "Grace cheerfully steps out into the darkness, follows the bare Word and Scripture, whether it appears to be so or not. Whether nature considers it to be true or false, still it holds fast to the Word" (10, I, 1, 611). And after all is said, the whole of Luther's apologetics can still be summed up in a sentence that he wrote into the margin of his copy of the works of Peter Lombard: "Arguments based on reason determine nothing, but because the Holy Spirit says that it is true, it is true." (9, 35)

River Forest, Ill.

HOMILETICS

Outlines on the Swedish Gospels (Alternate Series)

TWENTY-SECOND SUNDAY AFTER TRINITY

MARK 4:21-25

Once again we are gathered round the Word. Christians sometimes look upon such assembling as duty only. It is a duty. Third Commandment. But great blessings come when duty fulfilled (Luke 11:28). Great blessings in the Word. Power. Power to shine out from Christian hearts and illuminate others. Power to build within the hearer grace and virtue. Today consider:

The Word Has Two-Way Reaching Power

I. The Word reaches outward and enlightens others

A. It reaches out through the hearer, who is a lightbearer.

1. The Christian is like a lighted candle, or lamp (v.21). A lamp is not placed under a bed, or bushel. Bushel = flour bin; today's equivalent: canister.
2. In like manner "Ye are the light of the world . . . cannot be hid" (Matt. 5:14). Christ came to be the Light of men. The great Teacher, the great Savior, said: "I am the Light of the world." His character, His deeds, His whole life—an illumination from heaven. Christians, illuminated by the light of His radiant Word, become lightbearers. The light reaches outward, through them.

B. Reaching outward through the Christian, it will not remain hidden.

1. V. 22. Christ is unwilling that the mysteries of His Word should remain concealed. They should be revealed. The secrets of the Gospel are to shine forth in all the world. (Cp. Eph. 3:3-6)
2. The world desperately needs that Gospel light, revelation. Without it the world is without hope; without it the world lives unhappily, goes insane, commits suicide, digs own grave. Let the light shine, that all in this great dark house of humanity may see their way to God. Receive a blessing from the Word; be a blessing through the Word.

II. *The Word reaches inward and gives increasing strength and grace*

A. It does this according to the measure it is "meted out."

1. V. 24. For same term cp. Matt. 7:2 (measuring out judgment) and Luke 6:38 (measuring out offerings). Cp. also 2 Cor. 9:6. Example: According to the measure in which a Christian "metes out" forgiveness will he be forgiven (Matt. 6:14, 15). Cp. Gospel for today: The Unmerciful Servant, refusing to forgive, receives no forgiveness.
2. Therefore take heed what (and how, Luke 8:18) ye hear. Bring a full measure of attention and eagerness to hear the Word; Jesus will return an even fuller measure of precious, saving truth and grace, pressed down, shaken together, running over, giving the hearer ever-increasing strength and grace. The Holy Spirit is at work, mightily, through it.

B. It does this according to the measure in which it is possessed and used.

1. V. 25. Cp. same use of term in Matt. 25:29, parable of Talents. "Hath not" = does not use. Power and effect of Word diminishes by neglect, nonuse. Spiritual strength becomes enfeebled by disuse. — "If you do not *use* the Word, you will *lose* it." Christ and His grace and strength lost to those who are neglectful.
2. Example: He that "hath not" the Word, has no anchor, no trust, in the day of trouble and disaster. (Cp. context, v. 35 ff.). He that brings no empty, hungry heart to Jesus to hear His "Peace, be still" and His repeated "Fear not," from him will be taken the little trust that he has. But to Him who possesses and uses the Word diligently, Christ gives increasing inner strength and grace. (LH, 385, 1—4)

Therefore "if any man have ears to hear, let him hear" (v. 23). Unreceptive hearer — a poor lightbearer for Christ — and decreasing inner strength and grace. Bring to God, instead, a heart honestly and earnestly desiring the Word. Read, mark, learn, and inwardly digest it, "that by patience and comfort of the Scriptures we may embrace and ever hold fast the blessed hope of everlasting life, which is given us in our Savior Jesus Christ."

Peoria, Ill.

THEODORE TEYLER

THE TWENTY-THIRD SUNDAY AFTER TRINITY

MATT. 7:12

How long has it been since you have given earnest thought to the privileges which you enjoy as a citizen of the land in which you live? Must we not all admit that it is so easy to become utterly indifferent about them, to overlook them, to underemphasize them, to take them for granted, to treat them with disrespect, to take very little time in our lives to consider their true value and worth? If someone asked us earnestly: "Do you really think that you are a truly patriotic citizen?" what would you answer? What evidence would you present to witness to your patriotism? Have you waved any flags lately? Have you sat down recently to remind your children of the glory of their national heritage? Have you prayed earnestly for persons in authority? Have you thought a little about past and present history in our land to glory in the blessings of liberty and freedom? How concrete, how real is your patriotism? How practical is it in your daily life?

Surely these are questions which can rightfully engage the attention and thought of Christians. Need make no apology for thinking about these things as the children of God. Fitting and proper that we should give them earnest consideration. This we propose to do, under the blessing of the Spirit of God, as we consider:

When Will Our Patriotism Be Truly Practical?

I. *When such patriotism is intimately bound together with our religion*

A. The Golden Rule, as our text is often described, is a practical statement of the application of religion to life.

1. This rule was given to Christians. Only those who stand in a proper relationship to God will have any real interest in the true import of this rule. Only those who have found how the substance of this rule asserts itself in the great love of God for us in Christ Jesus will be interested in the application of this principle to their lives.
2. This rule became truly "golden" in the life, experience, and ministry of our blessed Savior, Jesus Christ. His life is the Golden Rule in practice. How wonderfully the essence of this practical rule asserts itself in His final sacrifice for us upon the cross! There He, in the fullness of absolute love, in obedience to His Father's will, truly applied the practical principle and ideal of the Golden Rule to the full. It was the high ideal of His life!

3. This rule can become a real part of our lives only when we are really ready to walk in the footsteps of our Savior and are His true followers. The rule is not an end in itself. The rule is not the substance of religion itself. It provides the directive in Christ as to how a Christian will want to express his religion.

B. True religion always involves the sincere appreciation of a solemn social responsibility.

1. The whole heart of the Golden Rule is the emphasis upon our relationship to others and the responsibility which evolves from that relationship.
2. If the highest principles of Christian patriotism are to be worked out in a country, community, city, or neighborhood, they must stem from our concern for the welfare of the whole of society.
3. In the practice of this rule as Christians the things which we earnestly desire most for ourselves as citizens are the things we most certainly desire for every other man, woman, and child in the society of which we are a part.

II. *When such patriotism is founded on a sense of personal responsibility*

A. Personal responsibility for the welfare of others is the heart of the Golden Rule. It lays the whole matter squarely upon the shoulders of the individual.

1. It is so very easy for us to think of patriotism only as an attitude, only as the manifestation of a spirit, only in terms of the broad issues which are related to our country and its history.
2. It is so easy for us to think of patriotism only in terms of what we may do by way of duty to the government such as paying taxes, serving in Armed Forces, occupying political office, even carrying out certain duties which politics may impose upon us.
3. It is so easy to think of patriotism only in terms of the things which a mass of people together or which the government may accomplish and perform.
4. Real welfare in any area of life begins with the sense of personal responsibility.

B. The sense of personal responsibility alone can lead us to make something truly practical.

1. We will labor and pray for the things which become our obligation.
2. We will not shift obligations to the shoulders of others.
3. We will not be satisfied to let others shoulder the obligation alone.

Can you name anyone right now whom you consider to be truly patriotic? Do you feel very often that real patriotism is dead? Do you ever say to yourself: "My patriotism is not needed?" Have you ever tried to think of your patriotism in terms of its most practical expression? Will you think of it from this time forward in terms of the Golden Rule as a Christian and child of God?

St. Charles, Mo.

ERICH V. OELSCHLAEGER

TWENTY-FOURTH SUNDAY AFTER TRINITY

JOHN 6:37-40

Tom Johnson had just bought \$10,000 worth of life insurance. The agent had left the home. He told his wife, "It gives you a comfortable feeling." Then little Tommy asked, "Does life insurance mean you're not gonna die?" This set Tom and Mary thinking. They thought, studied, and prayed until they found God's insurance of eternal life as we have it in our text:

God's Assurance of Eternal Life

I. *By giving us the essential blessings of eternal life here and now (v. 40)*

A. We already have eternal life itself (v. 40 b)

Jesus in text wants to prove that it was not up to the people but to God whether they would follow Him. Eternal life in Him is from God. A proof and assurance of this is seen in the blessings of eternal life we already have.

Our text says clearly we already have eternal life. We have it in the peace of God that passes all understanding (Phil. 4:7).

The fact that we have heaven's essential blessings here is God's lay-away plan, even as the department stores have such

plans, especially before Christmas, to prove to us that we shall have the full blessings of heaven in eternity.

B. We already have our body (v. 40 c)

When Jesus says, "I will raise him up at the Last Day" (and this is a repetition of what we have in v. 39), then He must be referring to our body. The resurrection of the body is decisively taught in 1 Corinthians 15.

Thus the promise that our body shall live forever in the life beyond is a blessed assurance we have.

Recently the body of Cortez, the Spaniard who conquered Mexico, was found. It had been hidden for a long time because of anti-Spanish riots, but it was finally found. Our bodies will be found, even if they are destroyed, and they will be raised. We have more assurance of that than we have of the finding of dead bodies of prominent people.

Application: D. L. Moody said we should not call the service for the deceased a burial service but a "sown" service. Of the dead body we say it is "sown in corruption, it is raised in incorruption" (1 Cor. 15:42). The more we know that we have eternal life here and now, the more services for those who passed on will be services of sowing.

Andrew Jackson's own epitaph was: "I have prepared an humble depository for my mortal body beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid; for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live and by whose atonement I hope for a blessed immortality."

II. *By giving eternal life entirely Himself (vv. 37, 38)*

A. God must give us eternal life

Not only does Jesus tell us that God draws us to prove to the Jews that they could not come themselves, but this gives us assurance of eternal life. If it is all up to the Father to bring us to Jesus, God will keep us with Jesus. Thus Jesus says those given to Him He will keep to the end. (V. 37)

This assurance is further heightened by the fact that Jesus

has come down from heaven to do the Father's will (v. 38); so through Him God can create and maintain faith.

B. It is given to all regardless of human restrictions (v. 37)

The word "all" in v. 37 is significant. Everyone can have eternal life, regardless of human restrictions.

The criminal about to die in the electric chair, the alcoholic who feels his case is hopeless, the inveterate gambler, anyone — regardless of race or color, those who have a feeling they have sinned against the Holy Ghost, those who feel they are predestinated to damnation, all can be sure God will give them eternal life because of the "all" here.

Application: Since God gives this to all, we should extend the invitation to all. There is no reason for doubt or fear. We have the blessed assurance of eternal life, regardless who we are, since God does it all (Matt. 11:28; Hymns 276 to 281). May we come today and have that assurance now, before it is too late.

III. *By giving us eternal life in Jesus (vv. 39, 40)*

A. God's will is fulfilled in Jesus

Jesus says much about God's will and how it is fulfilled when faith in Him is found. God's will is that we believe in Jesus, who does God's will. God's will gives us assurance of eternal life, but this will is found in Jesus. Our assurance is only in Jesus.

After the battle of Inkerman in Crimea a soldier was found dead with his bloody finger on John 11:25, 26. He died with assurance, believing in Jesus.

B. To have Jesus we must not only see Him but also believe in Him (v. 40)

The Jews saw Jesus, saw His miracles, heard His words, but did not believe (Luke 7:16). This is not enough. We must in faith accept Jesus as our only Savior. That is why Jesus so often points to Himself.

One of our richest men said he never wanted to hear the word *death* mentioned in his presence. We need not fear death. We have a blessed assurance of eternal life.

Denver, Colo.

WALTER LANG

TWENTY-FIFTH SUNDAY AFTER TRINITY

MATTHEW 24:1-14

Church year instruction is suggested. This is the last Sunday of the church year. Comparable to New Year's Eve. Close of the year suggests end of the world, which in turn suggests the Judgment. People generally are interested in the subject of the last times. The disciples were (v. 3), and modern disciples are as well. Danger that subject be *only* interesting and academic. Prophecy is made for more. It is a message to strengthen the faithful.

Face the Last Days with Confidence and Courage

I. *The confidence of the church is in her Lord and His message, not in her material holdings*

A. Confidence in material things is ephemeral.

1. The disciples were proud of the outward material strength of the Jewish Church (v. 1). Beautiful buildings, powerful organization, great numbers, wealth, are often measuring sticks for the effectiveness of a church and the basis for its security.
2. Jesus demonstrated that the power of a church is not in her material holdings (v. 2). These things would perish. Fall of Jerusalem. Some beautiful but emptying church buildings in marginal neighborhoods because mission and education opportunities were not seized.

B. Confidence in the eternal God is well founded.

1. Deception of false teachers undermines this confidence. In the last days religious deception will be prominent (vv. 4, 5, 11). Multiplicity of sects, each with its own deception. Devil is father of lies. "Lead us not into temptation" . . . often we think of temptation to murder, steal, slander, etc., as being worst. Luther: "God guard and keep us so that the devil, world, flesh, may not *deceive* us or seduce us into *misbelief, despair,*" etc. Greatest deception is leading men to trust in themselves or someone other than Christ for salvation. (V. 5)
2. Truth bolsters confidence. Christ is the Truth (1 John 2:15-25). He taught and demonstrated both the truth of man (in His being forsaken, suffering, death) and the truth of God (in His life, resurrection, ascension, and session).

This is only power for endurance (v.13). Man inherently cannot endure, but can endure by the power of God through Jesus Christ (1 John 5:20). Salvation is not dependent on material resources or on ourselves but on God. In this is our confidence.

II. *Courage is needed to face increasing trouble and persecution*

A. Sorrows and trouble will characterize the last days.

1. Some sorrow and trouble will face all people. Wars . . . famines . . . pestilences. Christians and non-Christians alike will be affected (vv.6,7). All of this is to remind us that we are living in the last times. Christian courage will differ from that of non-Christians. Christians will witness, in spite of these things, to the love of God in Jesus Christ (v.14). This takes courage, which is supplied by Spirit of God.
2. Some sorrow will be the peculiar burden of Christ's followers (vv.9-12). Christians may expect an increasing amount of persecution (v.9), betrayal (v.10), and loveless action (v.12). Illustrations from Communist persecutions and social taunts in America. This takes special courage to face . . . doubts about God really being in control. These things are told before they come to pass, so that when they do come to pass we may believe. World will watch to see how Christians bear up.

B. The source of courage is in Him who has already endured like suffering.

1. The Savior promised that this was to happen (John 15:18-27). He has already borne this type of grief successfully and lives in us to empower us to do likewise. The courage to bear it is not our own but His.
3. This courage manifests itself in testimony. Persecutions come to set the witness of the Gospel in an even clearer light. Christians have no hope for material or worldly gain in preaching it—only threats. In spite of this they multiply their preaching and extend their witness.

Living as a Christian is never easy; it takes God-given confidence and courage to reject material and worldly ideas of greatness, to bear up under calamities, persecution, and the like. These things indicate that the Lord's time is near at hand. In spite of the fact that an extended witness may mean even more suffering, God will supply our

every need of confidence and courage so that we may preach His Gospel and pray fervently, "Even so, come, Lord Jesus."

Wheat Ridge, Colo.

EDWARD MAY

THANKSGIVING DAY

MATTHEW 15:36-38

Thanksgiving is a proper reaction to God's action in our lives. It is not "natural" and inevitable. Many reactions possible. You are invited to Thanksgiving dinner today. Inappropriate reactions — throw what you don't want on the new Axminster carpet, leave a dollar beside plate under the impression you're paying for meal, ignore host and hostess as you eat, and leave acting as though they weren't there. Sometimes we react in these ways to God's blessings. We take some (material things) and throw rest (spiritual things) on His carpet as if we didn't need them. We think we have earned daily bread by the time we finally get it, assume we have paid for what we get. We get immersed in the things God gives and ignore God altogether. Thanksgiving is the corrective. Right reaction not an emotion of gratitude you try hard to feel today. Really, *thanksgiving is recognizing that Christ, the Source of all we need for complete lives, takes our little means, adds His blessing, and gives us more than we need to live.*

I. Jesus begins with the means we provide

- A. He begins with the means we provide when He gives temporal gifts. Text: He could have begun with nothing, air, grass, or *stones* (Temptation, Matthew 4). Instead He took their seven loaves, a few fishes. Thanksgiving doesn't mean denying that we work for our daily bread. We work plenty! Farmer, miller, packer, truck driver, warehouseman, grocer, you, the family breadwinner — all work hard to provide daily bread.
- B. Jesus begins with the means we provide when He gives spiritual gifts. Author of Fourth Gospel in the parallel story, Feeding of the Five Thousand, wants us to see in these miracles a clue to the unseen spiritual bounty Jesus came to give us. He begins with means we supply when He feeds our spiritual wants. Of course we print the Bibles, pay the preacher, provide pulpit, altar, church building, pews. Of course we bring bread and wine to the altar for Holy Communion, water to font for Baptism. He begins with these.

C. Thus we may forget that He is the Giver. Our contributions seem so large, at least until some crisis comes. Disciples thought seven loaves and a few fishes were plenty for their little group of 13—until the need to feed 4,000 developed. We work so hard, try to save to get a few dollars ahead, plan and fuss to tailor limited income to high cost of living. And from start to finish we seem to be keeping ourselves going. Hard to see what God has to do with it. Even in spiritual things you get out of religion what you put into it. We work hard to keep church going. We generous givers pay a high price for our religion. Pastor does a good job of inspiring us. Doesn't seem to be much room for God. Thanksgiving doesn't happen when we see all of life as product of our own planning and labor.

II. *Jesus' blessing is what turns the means we supply into blessings for us*

A. Story of text reaches this: Jesus' blessing the determining factor. Work as hard as you will. Withdraw the blessing of Christ, and efforts will be fruitless, because He rules all things (Eph. 1:20-23). However carefully men plan and labor in agriculture, science, industry, daily living, there are always elements beyond their control, unforeseen factors which spell difference between success or failure in any situation. *Illustration*: 1958 National League baseball race long nip and tuck between San Francisco and Milwaukee. Always the standing of either team depended not only on how it played but on whether the other team won or lost its own game of the same day. So in all life the supreme X factor is Christ. His blessing can turn our means into what we need to live. Text: Jesus "blessed" the food.

B. Jesus' blessing is what makes religious activity beneficial to us. The blessing of Jesus is the Holy Spirit, whom He sends (John 6:63). Without the Spirit all our religious activity, possessing Bibles, altars, retreats, rituals, a good preacher in the pulpit, cannot feed us. We miss the point. Life comes from Christ's own death that we might have life abundantly and forever. He rose from the grave to come and feed us on that. He sends the Spirit so we can have this spiritual life. So the Spirit is determining factor in worship. Cf. John 4:23, 24.

C. Just as we may forget Christ as the Giver, so we may forget our need for His blessing, the Holy Spirit, and think we have

physical and spiritual insurance against failure of our own "means." Disciples doubtless thought they had food enough and to spare for their band. We have all kinds of insurance against failure of our plans: life, car, retirement, hospital, medical; we may lose sense of needing God's blessing. We're careful drivers. Catastrophe can't come, we think. Spiritually too, we think we have truth surrounded so that it can't get away, pure doctrine, comfortable sense of well-being from old habits of worship. Hence we have guaranteed eternal health, all insured because we belong to the right church, go regularly, take Communion, and now are even sharing some of our busy Thanksgiving Day with God. How can we miss? We may forget that we are dependent on God's blessing.

III. *The result of Christ's blessing is that people eat and live*

- A. The result of Christ's blessing on our means is that people eat and live (vv. 37, 38). Same thing happens with our meat, vegetables, potatoes, efforts of our physicians, etc., today. When Christ blesses them, they work, keep us healthy and alive, become aids to our receiving and transmitting the Holy Spirit. (Lord's Prayer: "Thy kingdom come. . . Give us daily bread," i. e., in order that we may live for the kingdom of God)
- B. The result of Christ's blessing upon our spiritual means is that they become channels for the Gospel of the Cross. Christ died for us many centuries ago in Jerusalem, Palestine. We live in 1958, far removed in time and space. Through His cross, Christ made peace with the Father, forgiveness, eternal life, the Holy Spirit, available for us. When He blesses our use of Bible and preaching, they speak the Gospel of the Cross to us; and when He blesses bread and wine, they become means for bringing the Cross and its victory down into our lives today. He, by His blessing, makes Himself our Bread of Life, miraculously multiplied and distributed through Word and Sacrament to fill our needs. (John 6:35)

Thus we give thanks as we recognize our own need for Christ and His blessings in every issue of life. The evangelist wants readers to know Christ through his story as the Source and Supplier of all good, not just of bread and fish. Wrong if we say: "The evangelist made a mistake. Crowd must have had lunch hidden all along in the folds of their cloaks. It just looked like a miracle." Also wrong if we say, "Wonderful! This is a miracle! Period." True thanksgiving is that

we read the story and say, "This man is God, acting as He always acts to feed us what we need for our bodies and to give us Himself as the Bread of Life. We need Him!"

Pleasant Hill, Calif.

WILLIAM BACKUS

Nitsch Epistle Selections

FIRST SUNDAY IN ADVENT

HEBREWS 10:19-27

The beginning of a new year of worship. Why do we worship? Why do we go to church at all? For today we resolve to do so regularly, "not forsaking the assembling of ourselves together." Shall we do so just in order to have enjoyable moments of sociability? "We feel bad if we don't"? Is it just a duty to which we must discipline ourselves? The text gives us the great purpose:

As We Worship Together, We Stimulate One Another to Good Works

I. *Great results accrue from worship only if it is true worship*

- A. Not just any worship will do. The great promise of the text concerning the vitality and meaning of worship applies to the worship which it recommends. But not just any "going to church."
- B. Christians are apt to be thoughtless and haphazard about worship. They are tired or bored. Or perhaps they think of church not as worship at all. At times they are not really approaching God. Their minds are fastened on the detail of being present. Or the occasion does not bring them and God together at all. Their churchgoing is apt to lapse at times into a favor done for God, rather than a help from God.
- C. True worship means to come to God in full assurance of faith. We go to God because we need Him and His help; because we adore Him as the one great Helper. Explore the mood of worship in one of the great psalms, e. g., Ps. 85.
- D. This means that everything that holds us back from God must be overcome—our apathy, self-centeredness, sense of guilt, idolatry. Central must be the conviction that we need and have forgiveness of sins. Hence the start of every Common Service; the core of the Gloria in Excelsis; the heart of Scripture

and preaching; the showing of the Lord's death in the Sacrament.

- E. For the heart of our worship is that Christ, the High Priest, has gone to the Father in the act of the atonement, has made the sacrifice of His own body, has opened the way to God. As He has gone that road, He has opened the road for us (John 14:6). In our worship, therefore, we retrace His steps, and we have boldness to enter the Holiest by His blood.

II. *Such worship has the result that we stimulate one another*

- A. In true Christian worship we hold fast the profession of our faith. That means not just that we believe the truth of the atonement; or that we confess it in opposition to all error—although it means that. But the word in the text means that we converse about it, speak it back and forth to one another. (V.23)
- B. We do so not just in the piety of a religious exercise, but "considering one another." It is for the sake of one another. The worshiping congregation is not just a collection of individuals in a dialog with God; but it is the body of Christ, mutually exhorting one another. (Col.3:15-17; Eph.5:18 ff.)
- C. Speaking to one another about Christ—in our worship, the ministration of the order of service and preaching, the Sacrament—we bring a great power to bear on one another: the power of the Gospel, $\delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma$ $\theta\epsilon\omicron\upsilon$ (Rom.1:16); the force that enables men to grow in grace and to serve in love. (Cf. the Christmas Epistle, Titus 2:11-14; or Jesus' words, John 15:1-10; or 1 Peter 1:25—2:2)
- D. We do this regularly, systematically, purposefully, because we don't have much more time; the days for growth are numbered; Christ is coming again. Hence the new church year starts with Advent, the remembering that He comes to judgment; just as the old church year ended on that note.

Some congregations live in feuding and quarreling. They provoke one another. But Christians provoke one another . . . to love and to good works. This they do through the mutual consolation and conversation of the Christian Gospel. For thus they refresh one another with the one power for producing the works that God would have us perform, in service to Him and to one another.

St. Louis, Mo.

RICHARD R. CAEMMERER

BRIEF STUDIES

LUTHERANS AT WORK IN ALASKA

(The following article, released by the News Bureau of the National Lutheran Council, was reprinted from *Lutherans at Work on Continental Frontiers*, a booklet prepared by the Division of American Missions of the National Lutheran Council as a Lutheran supplement to the 1958-59 home mission theme, "Christian Concerns of North American Neighbors")

Vitus Bering, a Dane and a Lutheran in the service of the Russian government, is generally credited with the discovery of the Alaskan Coast in 1741. Thus Russia established claim to this vast wonderland of the North. Except for an extensive traffic in furs, little by way of development occurred in Alaska under Russian rule. When in 1840 there was a change in administration in the affairs of the Russian-American Company, Captain Adolph K. Etholin, a native of Finland and a follower of the Lutheran faith, came to Sitka to head up the affairs of the company. He was accompanied by a Lutheran minister by the name of Sidnyeuss. A history of the Russian-American colonies, published at St. Petersburg in 1863, mentions that Etholin, shortly after his assumption of office, began the erection of a Lutheran church in Sitka. It also appears that the first pastor was succeeded by two other pastors, Platen and Winter, this ministry continuing up to 1865.

When the United States took possession from Russia in October 1867, a small parcel of ground in Sitka was excluded from the deed and set aside for the use of the Lutherans forever. During ensuing years the Lutheran Church was used from time to time by Protestants and Catholics alike, as occasion might arise. Gradually the building fell into decay, but the little organ which first sounded forth its tones more than 100 years ago is in the Alaska Museum, and the valued painting of the Ascension graces the Greek Orthodox Church in Sitka.

The first Lutheran ministry in Alaska supported by Americans began August 1894, when the Rev. T. L. Brevig came to Teller as a missionary to the Lapps, who had come to Alaska to train the Eskimos in reindeer husbandry. Thus it was, too, that mission work was started among the Eskimos more than 60 years ago by the Evangelical Lutheran Church.

For more than 60 years the Evangelical Lutheran Church has maintained a resident ministry, first at Teller Mission, then also establishing work at Mary's Igloo—which was given up a few years ago because of the migration of the Eskimos, and in later years also in Teller Town and Shishmaref. Shishmaref, Teller Town, and Teller Mission are fully organized congregations, with a pastor serving at

Shishmaref, a resident pastor at Teller Town, and a woman missionary at Teller Mission, and one at Mount Edgecombe. The Rev. Norval Hegland, stationed at Teller Town, operates a Piper four-seater plane, furnished by the Lutheran Daughters of the Reformation of the Evangelical Lutheran Church.

Aside from the work among the Eskimos the Lutheran Church very much forgot Alaska until the year 1913. Here follows chronologically the establishment of resident work by the three Lutheran synods doing work in Alaska today. Petersburg, 1913, ELC; Ketchikan, 1925, ELC; Juneau, 1926, ULCA; Anchorage, 1926, Lutheran Church—Missouri Synod; Palmer, 1935, Lutheran Church—Missouri Synod; Sitka, 1935, ULCA; Anchorage, 1944, ELC; Fairbanks, 1944, ELC; Seward, 1948, ELC; Juneau, 1956, Lutheran Church—Missouri Synod; Spenard, 1957, ELC; Nome, 1957, ELC; Fairbanks, 1958, Lutheran Church—Missouri Synod.

The Evangelical Lutheran Church for many years operated a Seamen's Mission in Ketchikan, beginning in 1924. Also, an independent Lutheran group built a chapel and operated a summer ministry to the fishermen out of Port Alexander in southeastern Alaska. An independent Lutheran group today operates a children's home at Cordova.

The Lutheran Church is thus represented in 13 cities and villages in the vast Territory of Alaska and today numbers 4,395 baptized members. Aside from the all-Eskimo congregations, where the tendency is for the membership to drift toward the larger centers of population, there has been a marked growth in the established Lutheran churches, particularly during the last ten years. In this vast wonderland of the North, with its majestic mountains, emerald lakes, mighty streams, vast forests, and unsurpassed fjords, and with its vast potential of as yet undeveloped resources, today, thank God, we find the Lutheran Church.

Because of the several large military installations in Alaska, the total population figure is not a stable one; that is to say, there is a constant shifting of military personnel. Be that as it may, from year to year the number of permanent residents increases. Today most of the large American oil companies are busily engaged in prospecting for "black gold." Millions of acres have been leased by these companies, oil in paying quantities has been found, and this prospecting will continue and ultimately, no doubt, develop into a big industry. Without a doubt, this tremendous American frontier of the North is destined for great economic development and a large population increase.

What of the future for the Lutheran Church in Alaska? The answer

to this question lies very largely in our concept and attitude as to our responsibility of today. Thus far the Lutheran Church has entered into the larger centers of population, it is true; but by no means has the Lutheran Church thus far entered in through the open doors of opportunity to face up to the Christian responsibility of bringing the Gospel to the many as yet unchurched communities. If we are to plant the Lutheran Church and bring the Gospel to presently strategic and potentially strategic communities of this vast land, we must support this work with prayerful understanding, good will, and generous financial help in far greater measure than has hitherto been the case. Aside from the Eskimo missions the organized congregations are more than 90 per cent self-supporting. The Lutheran Church today is not spending very much money in Alaska. From now on it will be necessary to exercise a greater degree of patience, because the towns remaining and as yet unoccupied by the Lutheran Church are small and the many scattered villages will perhaps be reached only by airplane on a "circuit-rider" basis. But this is the business of the Christian Church; it is God's business; and it is our responsibility as a part of the great family of Christians to obey the Lord's injunction to go and preach the Gospel.

Many are the stories that could be told of the self-sacrificing Christian services of Christian pastors, pastors' wives, and women missionaries, who have labored for years under pioneer conditions in the Northland. Don't feel sorry for these folks, however, because they would be the last ones to ask for sympathy from the standpoint of privation! They glory in their work and count it a privilege to participate in planting the Lutheran Church in this last great American frontier. Living costs in Alaska are extremely high; building costs, too, are extremely high. Salaries have not been commensurate with the high cost of living, and the church must be prepared in any future building program in any place in Alaska to invest much larger sums than in the past.

Today one can travel by automobile from any point in the States up through the interior of Alaska and down to Seward. Out from this great artery within the territory, roads are being built, and conditions, as far as travel is concerned, are not what they were even a few years ago. Of course, the day of the dog team will never end in portions of Alaska. But the greatest factor of all is this: There are no more air-minded people than Alaskans. The airplane has really come into its own in Alaska, which is shrinking as to size. The territory is served by several scheduled airlines from the States, and the many bush pilots fly to almost any area of the vast land. The Lutheran

Church, to really do the work it should do in Alaska, aside from establishing work on a permanent basis in several places, should think in terms of an air ministry. More and more ministers of the Gospel will be flying from the home base to the many scattered villages round about. The Lutheran Church has today only one such ministry, the one operating out of Teller.

Is it true that it is extremely difficult to establish the Lutheran work in Alaska? The answer is definitely no, provided there is proper financial backing and encouragement from the home base. Of primary importance is, of course, the need for men of deep consecration and of somewhat venturesome spirit—men, and women, too, who love the frontier and gladly face up to its challenges. To be sure, as in every frontier situation, the forces of evil are at work, but perhaps not more so than in the States, where, because of greater population, the sins of immorality and looseness are more easily hidden. We have not found it to be true that the hearts of the pioneers are harder than the hearts of men here in the States. It is true, however, that among those forgotten and left by the church to shift for themselves out in the frontier camps and villages and lonely spots, there is the tendency more quickly to lose one's self-respect. The Gospel is no less needed on the far-flung frontier than here at home. Without it all perish.

While we have referred to Alaska as a frontier land, remember that in this air age almost any point in Alaska is but a few hours removed from any point in the States. This is indicative of an increasing interest in Alaska by those who would just want to enjoy some of the most majestic scenery on earth and those who are looking for opportunity and permanent residence. Make no mistake about it, Alaska is getting under way on a big scale. If we as a Lutheran Church want to be in the picture and be in a position in the future to discharge the God-given responsibilities and exercise the blessed Christian privilege of bringing the Gospel to precious souls, we had better be alert to the need of venturing in Christ's name now.

For many years following the acquisition of the territory by the United States, Alaska was often referred to as "the land that God forgot." God never forgot, but men did. But in His loving remembrance and mercy the Gospel is being preached in far-flung places in Alaska today. Our heavenly Father remembers those as yet without the Gospel or the Lutheran witness, for He still says, "Go, and preach the Gospel." God help us that we do not forget!

DR. H. L. FOSS, *President*

Pacific District, Evangelical Lutheran Church

THEOLOGICAL OBSERVER

FASTING AMONG CHURCHMEN

The *Anglican Theological Review* (April 1958), under this heading, offers a very helpful article on the subject of fasting. It first describes the four different types of fasting in Christian practice: the spiritual, the moral, the ecclesiastical, and the natural, which serve the abstinence from sin and forbidden pleasure, promote temperance in all things, observe the fasting commandments of the church, and prepare for the proper reception of the sacraments. It then traces fasting, as it is observed in the Roman Church, back to Jewish and Gentile patterns, shows that the Anglican Church, while suggesting fasts for certain church feasts, does not insist upon a uniform practice, and in conclusion points out a worthwhile substitute for fasting. We read: "If the Church . . . does not define and impose a common method of fasting, there is at least a way of developing a common end for which the discipline of fasting is undertaken. Let us suppose that each individual member of the church, young and old, is left to decide what act of self-denial he or she will cultivate on the days of fasting and abstinence; or possibly, let the specific form of self-denial be decided in family groups, or even by a parish community as a whole. The Church could at least set a particular object (for example, a missionary or charitable object) to which the saving made by self-denial might be directed. At certain stated times these offerings would be gathered from the whole people of God in a conscious, deliberate oblation Churchwide in scope, at which every member would be expected to share. In this way, the several individual forms of 'fasting' would be caught up into a commonly accepted purpose, and every member would thereby be brought into a concern, not so much about his own ascetic effort, but rather about the goal of corporate endeavor. The reason we suggest a money-offering rather than some other form of common enterprise, such as prayer and study groups, is that a money-offering is more readily organized so as to involve every single member of the Church, and that, too, in a way that necessitates for each and every member a real privation of his own good for the common good." JOHN THEODORE MUELLER

ORDINATION OF WOMEN IN THE CHURCH OF SWEDEN

The Lutheran Quarterly (May 1958) discusses the problems indicated by the given heading very objectively and intelligently. As a state church the Swedish church is subject to the national parliament. But

every fourth year, or oftener, the church holds a Diet, composed of elected representatives of the church. This Diet in 1957 rejected the government proposal permitting the ordination of women to the ministry of the church, because it is contrary to the teaching of the Bible. Not all representatives of the Diet agreed to this motivation, but all were of the opinion that no decision about the ordination of women should be made until the church had come to a greater unity and clarity in regard to the nature of the church's ministry and the authority of the Bible. The decision of the Diet brought four issues before the church: the authority of Scripture, the nature of the ministry, the relation of the church to the state, and the status of women in church and society. Those who opposed the ordination of women on the basis of the Bible were upheld by some of the high-church group who, in view of the apostolic succession, maintained that the office had been entrusted to men and that women are ineligible. In closing the report the author writes: "As the discussion continues, the question of the relationship of the church to the state becomes more and more serious. Already a member of parliament has raised the question by what right a small part of the nation, such as the church Diet, can veto an act passed by the national parliament. Can the state tolerate such a situation? And, on the other hand, can the church permit a secular body such as the parliament to decide matters of faith and practice? It would seem that either the state must assume complete control and take away the veto power of the Diet, or else the church must be separated from the state and become independent." JOHN THEODORE MUELLER

BRIEF ITEMS FROM NATIONAL LUTHERAN COUNCIL

Blair, Nebr.—The United Evangelical Lutheran Church concluded its 62nd annual convention here by adopting budgets that amounted to \$630,000. This sum includes one third of a "forward phase" plan to raise \$257,000 prior to the UELC's merger with the Evangelical and American Lutheran churches in 1961.

Dr. John M. Jensen was re-elected editor of the *Ansgar Lutheran*, official periodical of the church, a position he has held since 1936, and the Rev. Lawrence Siersbeck was again named as secretary of the church.

Belgrade.—The gold medal of the Yugoslav Red Cross was conferred here upon three Lutheran leaders, among them two from the United States, in gratitude for the relief work of their organizations in Yugoslavia.

The Americans honored were Bernard A. Confer of New York,

executive secretary of Lutheran World Relief, and the Rev. Werner Kuntz of Detroit, executive secretary of the Board of World Relief of The Lutheran Church Missouri Synod, and a member of the LWR board of directors. A recipient of the medal also was the Rev. Mogens Zeuthen of Geneva, Switzerland, minority churches secretary in the Department of World Service of the Lutheran World Federation.

The awards, given during a 10-day visit of the relief officials to Yugoslavia in mid-June, were made by Dr. Pavle Gregoric, president of the Yugoslav Red Cross, in the presence of other officials and staff of the agency.

Also present was Mrs. Patricia Mason, field representative of LWR and Church World Service, which jointly sponsor a feeding program for some two million children in 12,000 school cafeterias throughout the country. Both agencies also ship other relief supplies to Yugoslavia. LWR shipments have totaled more than \$18 million.

New York.—The Rev. Charles P. Carroll has resigned after nearly five years as a staff member of the National Lutheran Council, effective July 1. Mr. Carroll has been secretary of the Department of Theological Co-operation in the NLC's Division of Lutheran World Federation Affairs since it was established early in 1956. Previously he had been for two years the administrative assistant to Dr. Paul C. Empie, executive director of the council.

Mr. Carroll has accepted a call to serve as business administrator of San Rafael (Calif.) Military Academy, operated by the Episcopal Diocese of California. In addition, he will also develop a mission parish in nearby Stinson Beach. San Rafael is located 18 miles north of San Francisco and has a population of about 20,000.

Plymouth, Mass.—Lutherans accounted for one fifth of the 200 participants in the sixth national conference on clinical pastoral education held here in mid-June. A number of Lutherans had active roles in the conference, among them the Rev. Carl R. Plack, secretary for chaplaincy services of the National Lutheran Council, who served as program chairman as well as secretary of the advisory committee on clinical pastoral education.

The following Lutherans served as leaders or recorders in discussion and workshop groups: Chaplain Henry Cassler, Medical Center for Federal Prisoners, Springfield, Mo.; Professor John Doberstein, Philadelphia Lutheran Seminary; Chaplain J. Obert Kempson, State Hospital, Columbia, S. C.; Chaplain Edward J. Mahnke, Lutheran Hospital, St. Louis, Mo.; the Rev. Francis A. Shearer, executive, Lutheran Board of Inner Missions, Philadelphia; Professor Charles A. Sullivan, Chicago

Lutheran Seminary; Chaplain Paul Swanson, Lutheran Social Service, Augustana Lutheran Church, Avon, Mass.; and the Rev. Dayton G. Van Deusen, assistant secretary for chaplaincy services, NLC.

The discussion of the theme "Sharing in the Churches' Concern for the Pastoral Ministry" centered in a paper presented by Dr. Samuel H. Miller, adjunct professor of Andover Newton Theological School and Harvard Divinity School. Dr. Miller's dissertation concerned pastoral experience and theological training with the implications of depth psychology for Christian theology.

After the two-day conference, members of Lutheran church groups spent an additional day discussing the relation of clinical pastoral education to theological seminaries, the common Lutheran elements in chaplaincy services and clinical training, the process of accepting students for clinical training and for the ministry, and the procedure for Lutheran approval of chaplain supervisors and of training centers.

New York.—Bishop Lajos Ordass has been ousted as head of the Southern District of the Lutheran Church of Hungary, the second time in a decade that he has been removed from episcopal office because of his staunch opposition to Communism.

According to press dispatches received here, the council of the Southern District asked Bishop Ordass to relinquish his office on June 25 and named Dr. Emil Koren, dean of Budapest, to replace him temporarily. The council's action was taken when the Hungarian Government refused to accept the resignation of Bishop Laszlo Dezser, thus declaring in effect that Bishop Ordass has been holding the post illegally.

Although state approval is necessary for any change in church positions, the government's ruling came nearly two years after Bishop Ordass succeeded Bishop Dezser when the latter resigned during the abortive revolt in Hungary in the fall of 1956. The situation came to a head when the government was asked by the church council of the Southern District not only to clarify the status of Bishop Ordass but also "to decide on the matter of Bishop Dezser first of all." Evidently the government lost no time in complying with the request.

The dismissal of Bishop Ordass had been freely predicted in Western church circles since the Hungarian Government launched a campaign last December to restore Communist-approved churchmen to active leadership in the Lutheran Church. The government's move, it said, was aimed at bringing an end to the "lawless conditions existing since the counterrevolution," when Bishop Ordass reorganized the church

to free it from state control of its ecclesiastical affairs. His success in this effort was short-lived.

A year later Bishop Lajos Veto returned as head of the Northern District and also replaced Ordass as presiding bishop of the church. Several other officials known as collaborationists with the Communist regime also resumed office, leaving Bishop Ordass as the chief obstacle to the state's domination of the church. A Budapest radio broadcast announced that Bishop Ordass had to "resign" the post as primate because he found himself "in complete isolation due to his policy of nonco-operation with the government" in working out an agreement between the church and state. In reporting the new development the station observed that Bishop Ordass' attitude toward the state has "always been hostile."

The pattern followed in the second ouster of Bishop Ordass from leadership in the Hungarian Lutheran Church is almost identical with that which led to his arrest and imprisonment a decade ago. Whether that will be his fate in the present situation is shrouded in uncertainty.

Bishop Ordass attended the first assembly of the Lutheran World Federation at Lund, Sweden, in 1947 and was elected a vice-president of the LWF. After a short visit to the United States he returned to Hungary and plunged into the struggle against nationalization of church schools. Finally, in 1948, he was arrested, tried, and convicted on a trumped-up charge of "foreign currency manipulations," growing out of relief contributions received from American Lutherans. Given a two-year sentence, Bishop Ordass served 20 months and was released from prison in May 1950. He then went into forced retirement that was to last for six years, living quietly in a small apartment in Budapest. Only a month earlier Dezserly had been named to succeed him as bishop and Veto had been named to his place as presiding bishop. Later two other bishops "resigned," and the four districts of the church were reorganized into two, with Dezserly as head of the Southern District and Veto as head of the Northern District.

In the summer of 1956 Bishop Ordass was rehabilitated when the Hungarian Supreme Court annulled his sentence "in the absence of any crime committed," and some months later he was reinstated by the church.

When the Hungarian revolution broke out late in October 1956, Bishops Veto and Dezserly resigned, and Bishop Ordass returned to leadership as head of the Southern District and primate of the church. He preached his first sermon on Reformation Day, October 31.

Last summer the Kadar government of Hungary gave permission to Bishop Ordass and five other Lutheran leaders to attend the third assembly of the Lutheran World Federation at Minneapolis, Minn., August 15—25. Bishop Ordass preached at the opening service of the assembly to an audience of some 18,000 persons and also spoke at the closing rally of the assembly before a crowd of more than 100,000 on the grounds of the State Capitol in St. Paul. As he was being driven from Minneapolis to St. Paul with a police escort, Bishop Ordass noted the date was August 25—10 years to the day that he had last had a police escort when he was arrested and jailed by the Hungarian government.

Detroit, Mich.—Dr. Raymond W. Wargelin of Hancock, Mich., was unanimously elected to his second term as president of the Finnish Evangelical Lutheran Church or Suomi Synod at its 69th convention here.

Dr. Wargelin has been vice-chairman (since its formation in December 1956) of the Joint Commission on Lutheran Unity, through which the Suomi Synod is engaged in merger negotiations with the United Lutheran Church in America, the Augustana Lutheran Church, and the American Evangelical Lutheran Church.

Madras.—India's Lutheran theologians are carefully studying a new statement from the Church of South India on the ministry and the episcopacy to see if it affords ground for agreement between the two groups. The CSI statement is aimed at breaking the deadlock which developed in its theological talks with the Lutherans when they failed, at their 1956 meeting, to reach a common position on this subject. Since then the theological commissions of the CSI and the Federation of Evangelical Lutheran Churches in India have held no further joint sessions.

In its statement, which was approved by the executive body of the Church's synod, the CSI theological commission said in effect that: (1) "For the shepherding and extension" of the church, there is needed a system of bishops "as episcopacy has been accepted in the church from early times." (2) The church's ministers must be ordained by bishops, and its bishops must be consecrated by other bishops, to "effectively maintain continuity with the historic episcopate."

It said that CSI "does not consider episcopal ordination essential for a valid ministry." However, it asserted also that "in view of the place which the historic episcopate has held from early times, and still holds, throughout a large part of Christendom, there cannot be a uni-

versally accepted ministry which does not include the historic episcopate as one element." It explained that the CSI's "historic episcopate" is not bound to "any particular interpretation of episcopacy or to any particular view or belief concerning orders of the ministry."

In a statement on the ministry presented at the April 1956 joint meeting in Bangalore, the CSI had stressed that in any wider union it was "most unlikely that we shall be led to abandon the historic episcopate," which it had "inherited" as a "gift" from the Anglican Church in India. However, at that time also, the CSI said its acceptance and retention of "the historic episcopate" did not depend upon "the acceptance of any doctrine of apostolic succession."

The new document was drafted in reply to three questions posed to the CSI by FELC executive committee in October 1956 after the former's earlier statement was rejected by the Lutherans. The questions were: (1) What is the meaning of the historic episcopate? (2) In what does the continuity of the ministry lie? (3) What constitutes validity of the ministry?

While numerous Lutheran churches have an episcopal organization and some of these churches claim that their bishops' line of consecration can be traced to apostolic times, Lutheran theologians generally have held that the presence of such bishops is not essential to the existence of the true church of Christ and the validity and continuity of its ordained ministry. "The unity and the continuity of the church," the Lutherans had told the CSI, "depend upon the church's adhering faithfully to the Gospel of Christ and its sacraments."

Prior to 1956 commissions representing the FELC and CSI had met together for theological discussions about once a year since 1948, the year after the latter was formed by the merger of groups of Anglican, British Methodist, Presbyterian, Reformed, and Congregational origin. Out of these talks had come a series of agreed statements on the Law and the Gospel, the doctrine of election, the relation of creedal and confessional statements to the being of the church, and the doctrine of the Lord's Supper.

Except for the India Mission of The Lutheran Church—Missouri Synod, the Lutheran churches of India have not been represented directly in these talks, but through the Federation. This body's membership includes 10 Indian churches and five co-operating missions.

Warsaw.—Poland's largest Protestant church, held by the government for its own use for a decade after World War II, has been re-consecrated to religious purposes by this country's Lutheran Church.

Badly damaged by bombs during the war, Holy Trinity Church in downtown Warsaw underwent restoration that was begun by the Polish state in 1947 and completed by the Lutheran Church after it recovered use of the building in 1956. Among the speakers at the rededication was Dr. Franklin Clark Fry of New York, president of both the United Lutheran Church in America and the Lutheran World Federation.

"Our lives today are filled with fear," he told the gathering of 5,000 which packed the edifice. "But thank God for a house in which you can speak with Him and He with you."

Officiating at the reconsecration was Bishop Hanns Lilje of Hannover, presiding bishop of the Evangelical Lutheran churches in Germany and former LWF head. Funds from the LWF helped the Polish body, whose name is the Evangelical Church of the Augsburg Confession, to repair the structure.

New York.—A statement deploring the ouster of Bishop Ordass as head of the Southern District of the Lutheran Church of Hungary has been issued by the Lutheran World Federation.

Following is the complete text of the statement:

The Lutheran World Federation sees the removal of Bishop Lajos Ordass from his last official position in the church life of his country merely as the culmination of a chain of events that have been taking place over several months under pressure from the Hungarian government.

We deplore that Bishop Ordass has been deposed from ecclesiastical leadership of a diocese that was rightly his, but the esteem in which this stalwart and truly Christian figure is held all over the world is undiminished. Indeed our admiration for the constancy of his spirit grows and grows.

Bishop Ordass' status as first vice-president of the Lutheran World Federation is in no way affected by this development, of course, and remains unchanged.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Bronxville, N. Y.—The Lutheran Church—Missouri Synod's Atlantic District adopted a resolution at its annual meeting here asking that synod cadets at West Point be permitted to worship "according to the practices of their church."

Although a Lutheran traveling chaplain has been available to the U.S. Military Academy, the resolution pointed out, Lutheran students have been "coerced" into attending nondenominational Protestant services at the school.

West Point has two sets of chaplains: an Army chaplain for the regular Army personnel and a civilian chaplain for cadets. Traditionally, the civilian chaplain has been a Protestant Episcopal clergyman.

Jamestown, N.Y.—In a move to strengthen its institutions of higher learning, the Augustana Lutheran Church, meeting here for its 99th annual synod, voted to observe its centennial in 1960 by presenting a thankoffering of \$4,500,000 to its colleges and seminary.

According to a plan which received unanimous approval from 600 delegates attending the synod, three colleges will receive one million dollars each from the appeal. They are Augustana College, Rock Island, Ill.; Gustavus Adolphus College, St. Peter, Minn., and Upsala College, East Orange, N. J. Another million dollars will be divided between Bethany College, Lindsborg, Kans., and Luther Junior College, Wahoo, Nebr.

Earmarked for a new Lutheran college recently launched as a co-operative effort in California is the sum of \$100,000, while Pacific Lutheran College in Parkland, Wash., an institution of the Evangelical Lutheran Church, will receive \$25,000, and Texas Lutheran College, Seguin, Tex., operated by the American Lutheran Church, will be given \$5,000.

The Synod voted that \$150,000 be appropriated for the National Lutheran Council's division of college and university work for its ministry on nonchurch campuses; \$100,000 to Augustana Theological Seminary, Rock Island, Ill.; and \$120,000 to the Board of Christian Higher Education for scholarships, pilot projects, and Canadian Lutheran seminary.

Dr. O. V. Anderson of Chicago, president of the Central Conference and chairman of the general centennial anniversary committee, informed the Synod that an intensive educational campaign emphasizing the significance of Christian higher education will be carried into 1,200 Augustana congregations during 1959, and the \$4,500,000 appeal will be launched in 1960, the 100th anniversary of the church.

Milwaukee, Wis.—Members of The Lutheran Church—Missouri Synod were warned here to be cautious about joining college fraternities and sororities, "many of which use Christless prayers in their meetings." Boy Scout membership and YMCA and YWCA participation, however, do not "necessarily" constitute a "denial of the (Christian) faith," a Synod report declared.

The report, based on a study by an official synodical committee, was disclosed at the 30th convention of the church's South Wisconsin District at Concordia College.

In presenting the report, the Rev. J. W. Acker of Hammond, Ind., said the committee adopted a "middle of the road" position on the controversial issue of communicants' joining "secret fraternal benefit societies."

The committee included in its classification of societies, fraternal lodges, veterans' organizations, and labor unions, besides college fraternities, the Boy Scout movement, and the Y's.

Mr. Acker said the committee frowned upon all societies which engage in "unionistic" functions. He defined "unionism" as the "practice of religion without doctrinal agreement as a prior consideration."

He explained that the synod neither approves nor disapproves of the Boy Scout movement, in which participation is left up to the individual congregation.

Scouting is one of the issues which has produced sharp controversy between the Missouri Synod and the Evangelical Lutheran Joint Synod of Wisconsin and Other States, both members of the Synodical Conference of North America. The Wisconsin Synod strongly objects to the scouting movement.

Mr. Acker said participation in the movement "does not interfere with or weaken the congregational program of youth training."

While discouraging membership in college social fraternities and sororities, the committee saw no objection to professional and honorary societies, which "almost without exception have no religious elements in their rituals."

On the other hand, Mr. Acker said, in examining rituals of the social groups, the committee found expressions "reflecting natural religion, self-righteousness, and snobbery" as well as prayers which "usually involve members in unionistic practices."

Also approved by the committee were veterans' groups and labor unions, which, the minister said, have no "unionistic" functions.

Certain lodges, like the Masons, were disapproved by the church group, which urged Synod members not to join them. It said the Masonic Lodge, where "any God will do," puts the Bible "on the same plane with the great books of the other world religions."

While the Y's may be called "unionistic" because they "arbitrarily select only certain Christian teachings as essential," the committee said, they have a system of associate membership whereby those wishing to use their facilities need not necessarily "enter into spiritual union" with the associations.

Societies like the Rotary, Kiwanis, and Lions were given a clean bill of health by the committee because the "only trace of religion at their gatherings may be a table prayer."

New York.—The United Lutheran Church in America will spend \$350,000 for the development of projects in eight foreign mission fields. Dr. Earl S. Erb, executive secretary of the denomination's Board of Foreign Missions, which made the allocations, said the funds will be used to build and maintain schools and medical centers in Argentina, British Guiana, Hong Kong, India, Japan, Malaya, Liberia, and Uruguay.

At the same time it was announced that the Rev. E. Dale Click, associate director of evangelism of the Board of Social Missions, will conduct a two-month evangelism mission in Argentina, a program sponsored by the board. Primary purpose of Pastor Click's trip will be to create a year-round evangelism program which the local congregations can direct.

In listing the major allocations for the foreign missions program, Dr. Erb said that \$85,000 was pledged to assist the church in Hong Kong to erect a \$241,000 Lutheran Center. The Vellore Christian Medical College in southern India, which is known as one of the most effective medical centers in Asia, will receive \$24,000 as part of the board's five-year plan, under which the ULCA gives \$20,000 each year for the school's operation. A total of \$34,700 was allocated for the construction of two elementary schools in British Guiana.

In the field of education, \$37,000 was earmarked to facilitate the creation of a preseminary school in Jose C. Paz, a suburb of Buenos Aires, Argentina. Dr. Erb said the school was essential in order to get qualified students to enter Argentina's seminaries.

The board also granted 26 scholarships to students in British Guiana for study abroad. Most students will attend United Lutheran colleges in the United States. The scholarships were given in co-operation with the ULCA's Board for Higher Education.

About \$168,000 of the total sum will be used on numerous smaller projects in the church's foreign mission field, Dr. Erb said.

Berlin.—East Germans crowded St. Mary's Church in the Soviet Sector here to attend a concert given by a chorus of theological students from Concordia Seminary, Springfield, Ill. The choir was believed to be the first church choral group to sing in East Berlin since the Communists took over that part of the city. Members of The Lutheran Church—Missouri Synod, the seminarians were on a six-week tour of Europe to give 30 concerts in 12 countries.

As the students left Berlin after their concert, sobbing men and women, deeply touched by their performance, waved farewell and shouted "Thanks" as they ran alongside the bus taking the choir away. Meanwhile Communist youths mocked both the choristers and the Germans who had favored the program.

Earlier a concert the students gave in Hannover was praised as "exceptional" by Lutheran Bishop Hanns Lilje of that city. He commented on the choir's "sincerity and precision." After a performance in Hamburg, the Hamburg *Abendblatt* said that the chorus' "clear intonation and beautiful harmony as well as the impressive conducting were well received by a large audience."

Conducting the choir is Prof. Fred Precht of Concordia Seminary. Other countries on its itinerary include Norway, Sweden, Austria, the Netherlands, and France. It was also scheduled to appear at the Protestant Pavilion of the Brussels World's Fair on July 23.

Vatican City.—The Vatican radio, in a special broadcast, urged Latin American Roman Catholics to be "more active" in countering what it labeled a planned campaign by Protestants to penetrate all areas of Latin America.

Citing statistics showing a rapid growth of Protestantism in Latin America during the past ten years, it said Protestants there now number 5,000,000. "Protestant publications," the station added, "now boast that within 10 years Brazil will have a Protestant majority."

The Vatican radio broadcast came on the heels of an announcement that the annual conference of the Latin American hierarchy, which ordinarily takes place in Bogota, Colombia, will be held instead in Rome this year, beginning November 10. In addition to 18 bishops belonging to the American Bishops' Council, the Rome conference is expected to be attended by many other Latin American bishops as well as by a number of cardinals of the Roman Curia. Vatican observers said the conference will be one of the largest gatherings of Latin American bishops ever held.

In addition to discussing the problem of Protestant "infiltration" in Latin America, the bishops will weigh other key matters, among them the threat of Communism in Latin America, the need to promote more religious vocations, and the intensification of religious education programs, especially among Catholics who are poorly instructed in their religion. Strong appeals are expected to be made in support of more church-endorsed social welfare programs. The November conference will coincide with special celebrations marking the 100th anniversary of the Pontifical Latin American College in Rome.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

DYNAMICS OF ADULT CHRISTIAN EDUCATION. By Robert S. Clemmons. New York: Abingdon Press, 1958. 143 pages. Cloth. \$2.50.

During the past decade three major movements have come together to create a new forward thrust in Christian adult education: (1) the use of the principles of group dynamics; (2) the demand for new opportunities and procedures in adult education; and (3) the lay movement, which is reassessing the meaning of the Christian faith and finding new roles of leadership in the church.

Against this background, Clemmons attempts to define and apply the dynamics of Christian adult education. In essence, he endeavors (1) to describe how to plan and carry out adult work in the church in such a way that the message of Christ is truly communicated; (2) to show how to make the love of God a spiritual force in the lives of people in groups; and (3) to define how the group becomes the kind of group in which persons feel the healing power of a redemptive Christian fellowship.

Admittedly, good things happen in groups when people interact and participate dynamically in valid educational experiences. Much of the theory and fact of human relationships as presented in the book has meaning for the Christian fellowship and what happens when this fellowship is spiritually motivated and active. Yet, the dynamics of the group can never become a means of grace or the group itself a redeeming power, as the often used phrase "redemptive fellowship" would imply. For example, the author states: "The adult group in the church school needs to become a laboratory in which we test the power to create the good and to redeem human life. The sinner, the alcoholic, and the condemned need the healing power of a redemptive Christian group to help them become whole again" (p. 18). Again: "We will dare to believe that men and women who are sensitive to the spiritual influences of other Christians can change under their own self-direction from selfishness to service, from fear to trust in God, from hatred to love toward others." (P. 26)

The forgiveness of Christ is described in a sample lesson which the author wrote for the International Lesson Series. The question, "How does Jesus deliver us from sin?" is answered: "Physically overwhelmed, Jesus upon the cross uttered, 'Father, forgive them; for they know not what they do.' This statement was a continuation of his previous acts

of forgiveness . . . He knew that men would need a new spiritual center for life so that they could make a new start in their spiritual development. In this way he saved us from the implacable web of evil into a new beginning in life." (Pp. 85, 86)

One may learn here how the group provides the motivation and climate for spiritual growth, how learning is person to person in the frame of meaningful participation, and why Christians in fellowship are to relate spiritually for mutual edification. Unfortunately, the redeeming power of Christ through Word and Sacrament is absent as the basic dynamic. It is regrettable that frequent overstatements of the case for group dynamics on the human level lead the author into questionable theology and limit the usefulness of the book.

HARRY G. COINER

THE SCROLLS AND THE NEW TESTAMENT. Edited by Krister Stendahl. New York: Harper and Brothers, 1957. ix and 308 pages. Cloth. \$4.00.

Christoph Burchard's recent Dead Sea Scrolls bibliography lists over 1,500 items for the first decade of research. It is impossible for the interested parish pastor to keep abreast of this volume of material. Stendahl has picked a number of important studies discussing early Christianity and the scrolls. The contributors include Protestants, Roman Catholics, and one Jew. The stature of the contributors in the world of scholarship is high, e.g., Oscar Cullmann, K. G. Kuhn, Paul Davies, and W. H. Brownlee.

Many facets of the life and thought of Jesus and the early church are compared to the Qumran community. Messianism and eschatology, John the Baptist, the sacraments, church government, and Pauline theology all crisscross these pages. While the contributors often disagree on minor points of interpretation, several general emphases stand out: (1) The book underscores the fact that Christ and the early church are grounded firmly in the thought of contemporary Judaism; even the Gospel of John is seen to use Palestinian (not Greek) imagery and thought patterns. (2) The Qumran community is closer to New Testament thought than any other early Jewish sect. Its literature needs to be ransacked for the information it contains. It will serve as a useful corrective for vague theorizing in exegesis. (3) The unique nature of Christianity is made more clear. "The basic difference between the two theologies is Christ" (p. 195). "In spite, however, of all the historical and theological lines of contact, the difference remains in the Person, Teaching, and Work of Jesus, and in the role played by his death in the theological thinking of the early church" (p. 31). "Christianity is too unique to be classed as any earlier 'ism.'" (P. 205)

This volume is a good answer to the popular sensationalism of such authors as Edmund Wilson and A. Powell Davies. Do not expect, however, to dash through it in an evening. The scholarship, detailed and meticulous, presupposes some acquaintance with first century Palestine.

The publisher has made the going still tougher by putting the fifty pages of notes at the end of the volume, an endless frustration when some of the most valuable material is in the notes. The proofreading was poorly done. It has an author index and an index of passages, but no subject index (a real lack). For anyone who is willing to plough the rocky soil, many nuggets of gold will turn up. The book deserves a sequel—and that before another ten years.

EDGAR KRENTZ

THE RELIGIONS OF MAN. By Huston Smith. New York: Harper and Brothers, 1958. xi and 328 pages. Cloth. \$5.00.

This book developed out of the author's programs on the Religions of Man broadcast over the National Educational Television Network. Smith does not attempt a critical evaluation of the religions treated, but rather endeavors to awaken in his readers an understanding of the main tenets undergirding Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity. This "safe" approach, however, dictated originally by the television medium, hardly gives the beginning student in the history of religions a completely fair appraisal of the religions involved. It is one thing to eliminate from a consideration of Christianity the abuses and perversions practiced in the name of Christianity. It is quite another thing to fail to note that the very nature of Hinduism and Buddhism, for example, is contrary to a serious grappling with the historical situation, and that the malnutrition of millions is directly traceable to major religious propositions.

Much of the treatment on early Christianity is arrestingly conceived, but the author appears out of his element in the treatment of later developments. The term "Catholic" is not always clearly qualified. The introduction of Pius IX's comments on membership in the Church Visible in a section devoted to clarifying basic Christian concepts is not especially illuminating (p.284 f.), and the discussion of inspiration (p.305) does not evidence a first-hand acquaintance with more recent writings in this area. Certainly it is an oversight which has Paul say: "Faith without works is dead." (P.323, n.16)

But despite these defects, the reader will find this book a source of much valuable and accurate information, effectively and clearly formulated.

W. J. DANKER

WILLIAM WAKE: ARCHBISHOP OF CANTERBURY, 1657—1737.

By Norman Sykes. Cambridge: The University Press, 1957. 2 volumes: xiii and 366 pages; 289 pages. Cloth. \$15.00.

This comprehensive account of the life and times of William Wake, Bishop of Lincoln and Archbishop of Canterbury, presents a masterly survey of the period of Queen Anne and George I. Wake was an able historian, a defender of the Anglican church, and a strong proponent of ecumenicity. "The Union of Protestants," as Sykes labels it, a concern which occupied the primate greatly, will be the topic which will

evoke the regard of many readers of this work. Lutherans will appreciate especially the long account of the correspondence between Wake and Jablonski. It is, however, only one of the noteworthy features of this scholarly contribution to an understanding of the early eighteenth century. Here Sykes has, indeed, added most. However, he touches on the relations between Ziegenbalg and Plütschau with the English. He tells about the Trinitarian Controversy, the Bangorian Controversy, the Charity School Movement, the exhaustive researches into the question of the validity of Anglican orders, and the state of the Reformed churches throughout Europe. Even this does not complete the varied topics dealt with.

The author's sympathies are with Wake in his union negotiations; he favors his insistence on the restoration of the episcopacy and his latitude of opinion in matters not regarded as fundamental to salvation. The work is well-documented; the bibliography is useful, but the index is not altogether adequate. This will long remain the standard biography of Archbishop Wake.

CARL S. MEYER

PICTORIAL HISTORY OF PROTESTANTISM: A PANORAMIC VIEW OF WESTERN EUROPE AND THE UNITED STATES. By Vergilius Ferm. New York: Philosophical Library, 1957. 368 pages. Cloth. \$10.00.

"Come, Charlie, look at the nice picture book. It's entertaining and you will learn something of the history of Protestantism from its thousand pictures. A picture, you know, is worth a thousand words." "Does it take the place of a million words, then?" asked Charlie. So Charlie was introduced to Ferm's compilation. As he began paging through the book he became critical, and his friend rebuked him. "Now, Charlie," he said, "look at all the pictures on Luther and the German Reformation; many of them are really good." "That's true," said Charlie, "but just what place has a picture of the Council of Trent in this book?" As he continued paging through the book, Charlie noticed (he would!) that the date of Cranmer's death was given as 1586 instead of 1556. "Look," he fairly shouted, when they came to the pictures about The Lutheran Church—Missouri Synod, "what poor tintypes! And gyping us with only three pages. The Little Church around the Corner got four pages of pictures; the Mormons, eight; the Swedish Evangelical Mission Covenant, eight. They don't deserve all that space." "Now, Charlie, don't be resentful," his friend said. "I'm not," Charlie hoped out loud, "but a man can't help wondering. Ferm simply included pictures, it seems, without too much thought. Why does he label a wedding as a baptism? And look, it isn't fair to blame the Wisconsin Synod for the *Gnadenwahlstreit*. Do you think that Aimee McPherson was pretty?" "That's enough for this time," Charlie was told, "you don't seem to want to say too much good about this book."

CARL S. MEYER

FOR THE SAKE OF HEAVEN: A CHRONICLE (GOG U-MAGOG).

By Martin Buber; tr. by Ludwig Lewisohn. New York: Meridian Books, 1958. xvi and 316 pages. Paper. \$1.45.

During the Napoleonic wars, several of the Hasidic *tsaddiqim* actually attempted by means of the Practical Cabalah, that is, by magic activities, to make of Napoleon the "Gog out of the land of Magog" of whom Ezekiel speaks and whose wars were believed to usher in the Messianic age. Other Hasidic *tsaddiqim* opposed these efforts with the warning that no outward gesture or events but only an inner return of the entire human being to God could prepare the approach of redemption. *For the Sake of Heaven* is the legend of the mortal conflict of these rabbis, sensitively reinterpreted by a brilliant Jewish author whose frank sympathy for the Hasidic way has found frequent expression elsewhere. Lewisohn's translation preserves the charm of Buber's narrative admirably. Christian readers will inevitably be reminded of the novels of Charles Williams. Fascinating reading on its own account, *For the Sake of Heaven* also supplies instructive insights into the creative process as well as into the moral concerns of the Jewish philosopher-theologian who has more profoundly influenced contemporary Protestant theology than any other individual of his race and religion.

ARTHUR CARL PIEPKORN

FRANZ XAVIER: SEIN LEBEN UND SEINE ZEIT. Von Georg Schurhammer. Band I: *Europa, 1506—1541.* Freiburg: Verlag Herder, 1955. xxx and 743 pages. Cloth. Price not given.

Francis Xavier is remembered as the Jesuit who went into the Far East and attained phenomenal success as a missionary. This first volume of his life tells the story down to April 7, 1541, his thirty-fifth birthday, when he set sail from Lisbon for India. The volume is divided into five books. The first recounts the youth of Xavier (1506—1525). The review of the years he spent in Paris as student (1525—1536) occupies the pages of the second book. The third book deals with the years spent in Italy (1536—1538). Then Schurhammer takes up the Society of Jesus (1538 to 1540). The last book tells about Xavier's journey to and sojourn in Portugal (1540—1541).

The work is thoroughly and painstakingly documented, full of fascinating details, factual, authentic. Much more is said about the "times" than the "life" of Xavier. The years spent in Paris, for instance, are the years during which Christian humanism and Lutheranism formed a movement against Romanism there. Schurhammer even investigates the authorship of Cop's rectoral address. The first *auto da fe* of the Portuguese inquisition took place when Xavier was in Portugal, September 26, 1540; Schurhammer tells about the Inquisition in detail.

Schurhammer is a Jesuit writing about one of the founders of his order and a saint. To him Luther is a heretic and Erasmus not much better. But who else would write such an extensive biography of Xavier?

The author's bias can easily be discounted; his enormous scholarship cannot. Spain, France, Switzerland, Italy, Portugal saw Xavier during these thirty-five years. Schurhammer gives us many insights into these countries during those exciting years of the first half of the sixteenth century.

CARL S. MEYER

THE ABSURDITY OF CHRISTIANITY AND OTHER ESSAYS. By Archibald Allan Bowman, edited by Charles W. Hendel. New York: The Liberal Arts Press, 1958. xxxiii and 62 pages. Paper. 75 cents.

Bowman (1883—1936), successively a Princetonian logician and a Glaswegian moral philosopher, published only one book during his lifetime and that a very slender one, here reproduced as the 37-page title essay. In it he frankly concedes that Christianity is and must remain absurd from the scientific point of view, while at the same time he interprets the spiritual nature and significance of human experience and provides a highly original explication of the meaning of some characteristic Christian ideas or beliefs. Three shorter essays offer an unpublished lecture, "The Paradox of Job," a chapel address on "Religion as the Quest of the Eternal," and a very brief excerpt from his posthumous *A Sacramental Universe*, "Eternal Spirit and Incarnation." Hendel provides an appreciative introduction.

ARTHUR CARL PIEPKORN

RELIGIOUS DRAMA 2. By E. Martin Browne. New York: Meridian Books, 1958. 317 pages. Paper. \$1.45.

Twenty complete English mystery plays are brought together in this inexpensive volume. They represent a full cycle of the genre from the creation to the last judgment and give an excellent sampling of the medieval religious drama, both as to its quality and scope. The play of the birth of Christ which comes from the York cycle and was developed by the tile-thatchers' guild is particularly beautiful. The morality play, *Everyman*, which is "a treatise how ye high Father of Heaven sendeth Death to summon every creature to come and give account of their lives in this world" concludes the anthology.

The value of the book is greatly enhanced by Browne's introduction, which traces the history and development of mystery plays. He has also added an appendix offering good suggestions to all who wish to produce medieval drama today.

ALFRED O. FUERBRINGER

IN THE ARENA. By Isobel Kuhn. Chicago: Moody Press, 1958. 222 pages. Cloth. \$3.00.

"God hath set forth us . . . last . . . for we are made a spectacle unto the world" (1 Cor. 4:9). A missionary, or any dedicated Christian, is propelled into the arena to become a gazingstock for the world, so that Christ may be revealed.

This story of inward and outward adventures will challenge and cheer

everyone whom faith in Christ has thrust into the arena. Out of agnosticism Isobel Kuhn was called to be a Christian and a missionary to China. This is the account of her odyssey.

W. J. DANKER

FAITH AND ETHICS: THE THEOLOGY OF H. RICHARD NIEBUHR.

Edited by Paul Ramsey. New York: Harper and Brothers, 1957. xiv and 306 pages. Cloth. \$5.00.

His contemporaries may debate his precise place in current American Protestant theology, but it will be generally conceded that Yale Divinity School's "radically monotheistic" author of *The Social Sources of Denominationalism* (1929), *The Kingdom of God in America* (1937), *The Meaning of Revelation* (1941), and *Christ and Culture* (1951) has, in Liston Pope's words, "profoundly affected and altered the theological thought of his time." The present symposium, written for the most part by the subject's past and present associates and colleagues (Pope, Hans W. Frei, James Gustafson, Ramsey, George Schrader, Waldo Beach, Julian Hartt, Carl Michalson, and Robert S. Michaelson), is an effective exposition of the major concerns of this theologian's theologian—Christian social ethics, a Christian value theory, race relations, the Christian's responsibility for the kingdom of God. This reader found Frei's two essays on Niebuhr's theological background and Niebuhr's own theology particularly good. Niebuhr's literary productivity is attested by an 11-page bibliography compiled by Raymond P. Morris.

ARTHUR CARL PIEPKORN

TRUTH FOR OUR TIME. By Geoffrey R. King. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 140 pages. Cloth. \$2.00.

WANTING THE IMPOSSIBLE. By George B. Duncan. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. 126 pages. Cloth. \$2.00.

With these two volumes Eerdmans launches a new series of sermons on the "Bible Message for Our Time" under the general title, "Preaching for Today." While the first two preachers represent England, future volumes will present American evangelicals.

King, minister of Spurgeon's Tabernacle, West Croydon, is a conservative preacher with better than average abilities. His preaching evidences a serious dealing with a Scriptural text, a useful Christocentric approach, and a consciousness of what will hold the attention of the modern hearer. The freshness and clarity of his structure will be particularly appreciated. The sermons are grouped into four loose categories, one of which includes sermons on five of the major festivals of the church.

Duncan is the vicar at Christ Church, Cockfosters. As in the first case, the sermons are textual rather than topical, although Duncan tends to employ texts limited to one sentence in length. A critique which can be leveled at much conservative preaching is a failure to be skillful in

analyzing and diagnosing the problems with which it deals. Its strength and its weakness is the assurance with which it strikes hard at the surface of the problem with both divine judgment and prescription. In both of these volumes one misses a sensitivity to the more subtle ways in which sin works itself out in human life.

Duncan, nevertheless, does establish a warm, personal relationship with the group to whom he is speaking. Lutheran preachers of this country will sense a kinship of spirit and approach with these two men.

DAVID S. SCHULLER

NEWMAN: HIS LIFE AND SPIRITUALITY (NEWMAN: SA VIE ET SA SPIRITUALITÉ). By Louis Bouyer, translated by J. Lewis May. New York: P. J. Kenedy and Sons, 1958. xvii and 391 pages. Cloth. \$7.50.

John Henry Newman (1801—1890), tractarian of the Oxford Movement within the Church of England, later a Cardinal of the Roman Catholic Church, educator, poet ("Lead Kindly Light"), and famed autobiographer (*Apologia pro vita sua*), is one of the more important figures on the religious scene of the nineteenth century. Since Bouyer is, like Newman, both a member of the Oratory and a convert, a sympathetic handling of the subject is to be expected. The author places great stress on Newman's search for light, his inner life, his sensitiveness, and the "sense of the apostolate of truth." About eighty per cent of the book deals with the period up to 1858. Some matters are glossed over, among them Newman's position on papal infallibility (before 1870). Occasionally hints are made that Newman deserves canonization. The period before 1845 in particular is treated with considerable understanding. All in all, this is a warm, "spiritual" biography.

CARL S. MEYER

ORIENTAL MAGIC. By Sayed Idries Shah. New York: Philosophical Library, 1957. 205 pages. Cloth. \$7.50.

While most of this book will be of relatively little interest to readers of this journal, the chapters on Jewish, Egyptian, and Babylonian magic do have some relevance to Biblical studies. In general, the subject is of somewhat more interest to exegetes now than it was previously, because many modern scholars place considerable stress on the "primitive" character of much Old Testament thought, certain aspects of which they have termed "magical." The present author specifically avoids a theological evaluation of his subject matter but he has achieved his limited purpose of assembling and presenting much magical practice throughout the world, a subject which even anthropology has slighted. A great deal of the material has not been presented before. A good bibliography is included. The price asked for the volume seems inordinately high.

HORACE HUMMEL

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

Follow Me: A Harmony of the Gospel Accounts of the Life of Jesus Christ in Chronological Order. Compiled and translated by Martin J. Hasz. 3rd edition. Bridgeton: The Author, 1957. 140 pages. Mimeographed. \$2.00.

Jeremiah: Prophet of Courage and Hope. By J. Philip Hyatt. Nashville: Abingdon Press, 1958. 128 pages. Cloth. \$2.00.

Immortality of the Soul or Resurrection of the Dead?: The Witness of the New Testament. By Oscar Cullmann. New York: The Macmillan Company, 1958. 60 pages. Cloth. \$1.25.

Worship and the Modern Child. By John G. Williams. New York: The Macmillan Company, 1958. x and 214 pages. Cloth. \$2.50.

Beyond the Gospels. By Roderic Dunkerley. Baltimore: Penguin Books, 1957. 170 pages. Paper. 85 cents.

The Old Testament Prophets. By E. W. Heaton. Baltimore: Penguin Books, 1958. 187 pages. Paper. 85 cents.

Civilization on Trial and The World and the West. By Arnold Toynbee. New York: Meridian Books, 1958. 348 pages. Paper. \$1.45.

Among the Mormons: Historic Accounts by Contemporary Observers. Edited by William Mulder and A. Russel Mortensen. New York: Alfred A. Knopf, 1958. 510 pages. Cloth. \$6.75.

The Case for Religious Naturalism: A Philosophy for the Modern Jew. By Jack J. Cohen. New York: The Reconstructionist Press, 1958. 316 pages. Cloth. \$3.75.

The Crucial Task of Theology. By E. Ashby Johnson. Richmond: John Knox Press, 1958. 222 pages. Cloth. \$5.00.

The Letter and the Spirit. By R. M. Grant. New York: The Macmillan Company, 1957. viii and 163 pages. Cloth. \$3.50.

The Ontological Theology of Paul Tillich. By R. Allan Killen. Kampen: J. H. Kok, 1956. vii and 284 pages. Paper. \$7.90.

The Bible When You Need It Most. By T. Otto Nall. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Denominations—How We Got Them. By Stanley Irving Stuber. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Questions and Answers on Religion. By Jack Finegan. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

Modern Man Looks at the Bible. By William Neil. New York: Association Press, 1958. 128 pages. Paper. 50 cents.

Religion and Health: A Symposium. Edited by Simon Doniger. New York: Association Press, 1958. 127 pages. Paper. 50 cents.

Ten Makers of Modern Protestant Thought. Edited by George L. Hunt. New York: Association Press, 1958. 126 pages. Paper. 50 cents.

Religion and Culture. By Christopher Dawson. New York: Meridian Books, 1958. v and 225 pages. Paper. \$1.25.

Luther on Worship (Die Theologie des Gottesdienstes bei Luther). By Vilmos Vajta, translated by U. S. Leupold. Philadelphia: Muhlenberg Press, 1958. xii and 200 pages. Cloth. \$3.25.

Eleven Years of Bible Bibliography: The Book Lists of The Society for Old Testament Study 1946—56, ed. H. H. Rowley. Indian Hills, Colo.: The Falcon's Wing Press, 1958. vii and 804 pages. Cloth. \$7.50.

The Sacrament of Confirmation in the Early-Middle Scholastic Period. By Kilian F. Lynch. Volume I: *Texts.* St. Bonaventure, New York: The Franciscan Institute, 1957. lxxv and 256 pages. Paper. Price not given.

The Church's Understanding of Itself: A Study of Four Birmingham Parishes. By R. H. T. Thompson. London: SCM Press (USA distributor: Alec R. Allenson, Naperville), 1957. 105 pages. Paper. 8/6.

The King's Two Bodies: A Study in Mediaeval Political Theology. By Ernst H. Kantorowicz. Princeton, New Jersey: Princeton University Press, 1957. xvi and 568 pages. Cloth. \$10.00.

Corpus Papyrorum Judaicarum, Vol. I, ed. Victor A. Tcherikover and Alexander Fuks. Cambridge, Mass.: Harvard University Press, 1957. xx and 294 pages. Cloth. \$12.00.

The Principles of Semantics. By Stephan Ullmann. 2d ed. New York: Philosophical Library, 1957. 349 pages. Cloth. \$10.00.

Catholic Viewpoint on Censorship. Garden City, New York: Hanover House, 1958. 192 pages. Cloth. \$2.95.

Revelation in Christ. By William Nicholls. London: SCM Press, 1958. 158 pages. Cloth. 15/—.

The Zadokite Documents, ed. Chaim Rabin. 2d ed. New York: Oxford University Press (Oxford: Clarendon Press), 1958. xvi and 101 pages. Cloth. \$4.00.

Jonathan Edwards and Evangelism, ed. Carl J. C. Wolf. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1958. xi and 137 pages. Cloth. \$2.00.

Andrew, Brother of Simon Peter: His History and His Legends. By Peter M. Peterson. Leiden: E. J. Brill, 1958. 71 pages. Cloth. 12 guilders.

Religion and Learning at Yale: The Church of Christ in the College and University, 1757—1957. By Ralph Henry Gabriel. New Haven: Yale University Press, 1958. xi and 271 pages. Cloth. \$4.00.

Messiasfrage und Bibelverständnis. By Georg Fohrer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. 47 pages. Paper. DM 3.80.

Unitarianism on the Pacific Coast: The First Sixty Years. By Arnold Crompton. Boston: Beacon Press, 1957. 188 pages. Cloth. \$4.50.

The Road to Reunion. By Charles Duell Kean. Greenwich, Conn.: The Seabury Press, 1958. xiii and 145 pages. Cloth. \$3.50.

Richard Baxter and Puritan Politics. By Richard Schlatter. New Brunswick, N. J.: Rutgers University Press, 1957. 180 pages. Cloth. \$4.50.

Moral, Aesthetic, and Religious Insight. By Theodore Meyer Greene. New Brunswick, N. J.: Rutgers University Press, 1957. 141 pages. Cloth. \$2.75.

The Court and the Castle: Some Treatments of a Recurrent Theme. By Rebecca West. New Haven, Conn.: Yale University Press, 1957. 391 pages. Cloth. \$3.75.

Jesus: Lord and Christ. By John Knox. New York: Harper & Bros., 1958. x and 278 pages. Cloth. \$4.00. This title gathers into one volume the author's three small earlier books that form a natural trilogy, *The Man Christ Jesus* (1941), *Christ the Lord* (1945), and *On The Meaning of Christ* (1947). The revisions made in the original texts are slight. As Knox himself observes, the three volumes "do not constitute, of course, a systematic study of New Testament Christology; but among them they do touch on the major themes in such a study" (p. ix). Each of the three volumes had its own significance as the expression of a distinguished modern American New Testament scholar's conviction; together, each assumes new meaning from the other two.

Der Verfassungsentwurf des Ezechiel (Kapitel 40—48) traditionsge-schichtlich untersucht. By Hartmut Gese. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. viii and 192 pages. Paper. DM 23.80.

An Augustine Synthesis, ed. Erich Przywara. New York: Harper & Bros., 1958. xii and 496 pages. Paper. \$1.95.

Christian Unity in North America: A Symposium, ed. J. Robert Nelson. St. Louis: The Bethany Press, 1958. 208 pages. Cloth. \$3.00.

Christian Faith and Natural Science. By Karl Heim. New York: Harper & Bros., 1957. 256 pages. Paper. \$1.25.

Die Tradition und der Charakter des ersten Johannesbriefes, zugleich ein Beitrag zur Taufe im Urchristentum und in der alten Kirche. By Wolfgang Nauck. Tübingen: J. C. B. Mohr (Paul Siebeck), 1957. viii and 192 pages. Paper. DM 18.60.

The Greek Testament with a Critically Revised Text, A Digest of Various Readings, Marginal References to Verbal and Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary. By Henry Alford. Revised edition by Everett Harrison. Chicago: Moody Press, 1958. Volume I: ccxlii and 1,666 pages. Volume II: cxxvii and 1,199 pages. Cloth. Price not given.

VIEW

Arnold

: The

Bruns-

D.

Greene.

Cloth.

Theme.

7. 391

Bros.,

volume

the Man

ing of

ht. As

course,

m they

e three

guished

r, each

ionsge-

(Paul

& Bros.,

Nelson.

Harper

ungleich

Wolf-

viii and

gest of

Usage,

Alford.

3. Vol-

Cloth.